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WOLF—FURS
ISRAEL'S LEADING FUR SHOP
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A HAPPY and PROSPEROUS NEW YEAR

Column One
By David Courtney

ONE of our more enterprising colleagues reached the conclusion after General Naguib's recent coup d'état in Egypt that it might be worthwhile finding out how many countries are ruled nowadays by men with military rank. There are no fewer than three generalissimos (Stalin, Franco and Chiang Kai Shek), two marshalls (Tito and Pibul of Siam), 11 generals (from Enver Hodja of Albania to Kim-Ir-Sen of North Korea, and from Argentina to Syria). There is one country ruled by a brigadier (Odria of Peru); there are two colonels: Guzman of Guatemala and Magloire of Haiti; Salvador has a lieutenant colonel, and Cuba has the unique distinction of being led by a non-commissioned officer.

●

BRIGADIER Fuad Shihabi, the latest addition to our list, comes of one of the best known families in Lebanon. The Shihabis ruled the Lebanon throughout the 18th century and one of them, Amir Bashir Shihabi, reigned for almost the entire period from the time of the French revolution to the revolution of 1848. The Sultans seldom if ever interfered in internal affairs, and the power of the dynasty was almost unrestricted. In more recent times, too, there have been prominent Shihabi prime ministers, ambassadors, members of parliament etc. Some of the members of this clan are Christian (among them the new ruler), others are Moslem. These details which would appear perhaps somewhat irrelevant elsewhere are of paramount importance in a country like the Lebanon, where the "esprit de clan" has remained one of the main political factors to this very day. Akari, logically enough is a Sunni Moslem—he was a member of parliament and secretary of its presidium— while Basil Tradi, according to the same traditional key is Greek Orthodox, a civil servant and formely one of the heads of the customs department.

●

THE present cabinet, just as the last two short-lived ones, is to pave the way for a more stable combination. But the important change is the downfall of President Bishara el Khoury, who has been the dominating figure in Lebanese politics most of the time since Lebanon became independent. He belonged to the moderate wing of the Maronites who opposed the strong anti-Arab line of their more radical co-religionists. Since the murder of the late Riad es Solh there was no Moslem statesman in Lebanon who could possibly be called his equal.

●

THERE were grave doubts about the feasibility of an army coup d'état in Lebanon, though everybody had mentioned it and the newspaper had been full of it since early summer. The Lebanese army is a very small one. In 1950 its strength was increased from 2,500 to 5,000, and a few planes were bought for the first time, yet even this would not suffice in most countries for a successful revolution. The explanation appears to be, that the crisis had affected all spheres of public life, the state apparatus had ceased to function, and in this situation the Army though numerically weak, could be successful.

●

OF all the new ministers, Kadri is the only one with known political affiliations (he was a member of the feudal group of El Baka province, headed by Henri Pharoun and Hamade), but he is surely not a very influential politician. The new government is certainly not a reform movement like General Naguib's in Egypt. It is too early to say more.

●

IT should be Iraq's turn now: There has been no military revolt there for 11 years. But then there never was much logic in military coups.

Jerusalem, September 19

Army Rules in Lebanon After Khoury Resigns

Gen. Shihabi Is New Premier

BEIRUT, Thursday. — General Fuad Shihabi, Army Commander in Chief, assumed office as Lebanese Premier today following President Bishara el Khoury's resignation under opposition pressure, in the third Arab state to fall under military rule within a year. The opposition has demanded that the ex-President leave the country within 24 hours, but he has so far refused.

Gen. Shihabi, a former Captain in the French Army, who has been Commander in Chief since Lebanon became independent, has taken over the Premiership, giving the Presidency to Commander Lebary. Nazim Akari and Basil Tradi the other two members of the Cabinet, have divided all other portfolios between them, except foreign affairs, which General Shihabi holds.

The crisis, which began on Monday with the opposition general strike against the Government's corruption and non-representative character, matured rapidly yesterday. Premier Saib Salam, after meeting with leaders of the opposition and the Sunni Moslem community, refused to serve under Bishara el Khoury.

While demonstrators called for Khoury's resignation, and the army patrolled Beirut with armoured cars. General Shihabi met with opposition leaders to whom he promised he would remain neutral in their conflict with the President.

In the evening Saib Salam called on the President to hand in his resignation; the latter asked Gen. Shihabi for assurances that his troops would suppress any demonstration even if they had to open fire. The General refused, adding that even if he gave the order it was doubtful whether his officers would obey it.

The President answered: "Since the Army is deserting me, I can only resign." At 3 a.m. he handed in his resignation to the Speaker.

On assuming office Gen. Shihabi called on the population to remain calm and end the demonstrations. According to a Beirut Broadcast monitored in London this evening the Socialist leaders have called on the people to end the strike now that Pl Khoury has resigned. *(AFP, Reuter, UP, AP)*

BULLETIN

CAIRO, Thursday (AP). — The Lebanese Parliament will convene on Tuesday to elect a new President, the Lebanese Minister in Cairo stated tonight. The Minister, Sami el Khoury, a brother of the deposed President, denied that today's events in Lebanon were a coup d'etat.

Syrian Press Hails Lebanese Coup

DAMASCUS, Thursday (AP). — Lebanon's "peaceful coup" was greeted with satisfaction in Syria, although official sources declined comment.

The afternoon paper "Al Yom" — which by a recent merger replaced the former strong nationalist party "Al Ayam" and "Al Inshaa", called the event the natural consequence of the will of a furious people.

The Army's assumption of power will definitely facilitate Lebanon's collaboration with Syria and Egypt, "Al Yom" added.

Landlord Tried For Resisting Reform

MINIA, EGYPT, Thursday (Reuter). — The son of a powerful feudal landowner faced a military tribunal here today on charges of leading armed beduin horsemen to resist the authorities.

The prosecution said on September 13, Adly Lamlur, a member of parliament, led 25 Beduin to Minia from Minahat, his family's 700 hectare estate, which is to be broken up under Gen. Nagib's agrarian reform programme.

Ahmed el Wakil, brother-in-law of Wafd leader Mustafa Nahas, was arrested on his arrival at Alexandria from Europe today.

League Plans Stricter Israel Boycott

CAIRO, Thursday. — The Arab League Political Committee has accepted recommendations to extend the economic blockade of Israel and to tighten existing blockade machinery, Assistant Secretary-General Ahmed Shukeiry said last night.

The recommendations include the boycott of all companies or factories which set up branches in Israel and strict control on exports.

Death penalty or hard labour for infringements of the boycott may be introduced.

The Egytian Government decided to form a committee of British, U.S. and Swiss experts to report on the Wadi El Rayan water storage project in the Fayum province, southwest of Cairo.

(Reuter, UP)

U.N. Chief in Eritrea Here on Way to N.Y.

Sr. Anze Matienzo, of Bolivia, the U.N. High Commissioner in Eritrea, arrived in the Old City of Jerusalem yesterday after having turned over the administration this week to the new Confederation of Ethiopia and Eritrea.

Sr. Matienzo is leaving tomorrow for Geneva where he will complete the report on his 20-month mission in the former Italian colony which ended on Tuesday when the territory became independent.

Sr. Matienzo told The POST last night that the British administration in the territory had cooperated to the fullest extent in handing over. After completing his report at Geneva, Sr. Matienzo expects to go to Rome to see Sgr. de Gasperi and to London to see Mr. Eden before returning to U.N. Headquarters in New York.

Soldiers Held in Jordan To Come Home Today

The two Israel soldiers, who inadvertently crossed into Jordan while on night manoeuvres more than three months ago, are to be returned today, Arab Legion officials informed Israel members of the Mixed Armistice Commission yesterday.

They were scheduled to be handed over yesterday, but their return was postponed at the last minute. Israel did not return two Legionnaires and several infiltrators yesterday due to the postponement.

Britain to Fight Persian Oil Sales

LONDON, Thursday. — Britain will take "all practical steps to block Iranian oil sales, the Foreign office said tonight. The warning was prompted by a statement in Teheran by Mr. Alton Jones, an American oil magnate, that Persia could sell oil to the U.S. and the rest of the world despite Britain's attempted legal blockade.

A spokesman said that any such purchase — by Mr. Jones or by anyone else — would be countered. Britain, he added, still stands by the policy laid down last July 24 by Prime Minister Churchill in a statement to Parliament.

In Teheran, Mr. Jones declared that his City Service Corporation would help Persia to recruit technicians from Europe and America. He had however not signed any deals with Persia, Mr. Jones added.

Mr. Jones stated that he had found the Abadan installations in good condition. "I found no signs of sabotage or looting as I had been led to believe by misinformed circles." In reply to a question he said that less than $10m. would be needed in the way of capital to get the refineries into full production.

Mob Violence

A mob smashed doors and windows in the governor's house and injured several employees in Masjid-i-Sulaiman, an Anglo-Iranian town, both in the oil fields held by the former Anglo-Iranian Oil Company. About 10,000 former oil workers are jobless. The mob is reported to have rushed into the village and looted shops.

The Shah expressed great concern over Iran's threat to break off diplomatic relations with Britain. He asked Premier Mossadegh not to include any such threat in the country's forthcoming reply to Anglo-American proposals for settling the oil crisis.

In Washington Persia's new Ambassador to the U.S. Allahya Saleh, told the Secretary of State, Mr. Dean Acheson, today that economic conditions in Persia are critical, and unless the U.S. provides help the "situation may get out of the control of the free world."

US Navy Uses Guided Missiles in Korea

WASHINGTON, Thursday (UP). — The Navy acknowledged last night that a "number of guided missiles have been launched successfully against Communist targets in Korea" from the aircraft carrier, U.S.S. Boxer.

Navy "Hellcat" fighter planes were used as missiles in electronically-controlled "kamikaze" attacks. They were previously used as "drone" planes for target practice. The Navy said that the missiles are "designed primarily for use against heavily defended targets."

The following details were revealed: "The guide plane, which carries special electronic control equipment, is sent aloft. The missile is armed with a powerful warhead and moved on to a catapault. The guide plane sends the missile roaring into the sky, using the electronic controls."

"As the missile reaches a predetermined altitude the guide plane directs it to the target area. At the time, the missile is ready to dive into its target the guide plane is miles up out of anti-aircraft range. "All during its flight the progress of the missile is recorded aboard the carrier."

Guided missiles were advanced than those being used in Korea will be hurled against the enemy in support of Allied forces in any future war in Europe, Western military officials predicted in Paris today.

Destroyer Hit

Five men were killed and seven injured when the U.S. destroyer, Renshaw hit a mine in the Japan Sea off the Korean coast on Tuesday, it was announced today.

South Korean troops backed Communist forces off Finger Ridge last night, and were in complete control this morning after a week of bitter fighting.

A joint Red interpretation of Communist War prisoners on Koje island was put down on Tuesday by U.S. troops. It was announced that 11 prisoners were injured, some seriously.

Quakers' Plan To End Korean War

LONDON, Thursday (Reuter). — British Quakers have submitted proposals to Prime Minister Churchill to end the war in Korea.

1) Immediate cease fire on the conditions already agreed upon leaving some unresolved items.

2) A committee representing Asian governments in which both sides have confidence or a small commission of two appointed by each side to negotiate on the screening and release of P.o.W's. Those prisoners not wishing to be repatriated to receive asylum in areas where they cannot be used in any further fighting.

3) Good offices of India to be fully used.

4) All governments to practice and urge on press and radio restraint in comment on the dispute.

Levin Quits Cabinet As Aguda Leaves Coalition

Majority Lost, But Cabinet May Remain

By Moshe Brilliant POST Parliamentary Correspondent

The defection of Agudat Israel and Poalei Agudat Israel from the Government and the resignation of Rabbi Yitzhak Meir Levin as Minister of Social Welfare do not in themselves constitute a Cabinet crisis, but they mean that the Ben Gurion coalition will loose its majoriy in the Knesset when the House reassembles on November 5.

The two ultra-orthodox parties have between them five Knesset seats which represented the margin in the 60-55 division.

An amendment to the "Small Constitution" passed by the Knesset on June 25 makes it clear that the resignation only of the Prime Minister shall mean the fall of the Government. The situation previously had been unclear and many legal minds had believed that the death or resignation of any single member of the Government necessitated the formation of a new Government.

According to the amendment, the vacating of a Cabinet seat by death or resignation must be announced to the Knesset.

Four Venues

Mr. Ben Gurion has the choice of four courses of action:

- He could broaden the coalition by taking in the General Zionists and the Progressives. In fact the Progressives with four seats would be sufficient to assure the Coalition a majority, but their position is by no means secure in the Cabinet without the General Zionists. Agreement in principle with the General Zionists on a platform was achieved last year and a deal with them would be a matter of coming to terms on the division of portfolios.
- Mr. Ben Gurion could force new Knesset elections.
- The Prime Minister could make concessions to the religious extremists, but this was doubtful since he said unequivocally in the Knesset last month that he would introduce conscription for national service for women.
- He could let things ride until the Government is defeated on a confidence motion in the House. There are very few issues on which the Communists and Mapam on the one hand or the General Zionists, Herut and Agudat Israel on the other are united.

The issue of compulsory service for women, on which the Agudat Israel and Mr. Ben Gurion broke, is divided into two parts:—

1) The manner in which the Army has been implementing the interrogation of girls claiming exemption on religious grounds.

The extremists argue that girls establishing that they observe the Sabath and dietary laws should be exempted. The interrogation boards have been disqualifying girls on such grounds as going out with men, wearing nylons and bathing in the sea. Furthermore, they had tried to trap girls during their interrogations by asking such questions as what blessing is said when meat is salted, whereas in fact no blessing is said.

2) The decision of the Prime Minister to enact a National Service Law which would permit girls who object to military service to render other forms of service in hospitals and immigrant camps.

Shinnar May Head Buying Mission

LYDDA AIRPORT, Thursday (ITIM). — Dr. E. F. Shinnar, head of the Israel delegation to the reparations talks at the Hague, returned here by air from London today. He had completed negotiations with British oil companies concerning regular oil deliveries to Israel from German sterling credits placed at Israel's disposal for the next two years, under the reparations agreement signed last week.

Dr. Shinnar said he had already been offered the post of the Israel Purchasing Mission in Germany, but the matter required more consideration. He would give his reply after discussing the matter with the Foreign Minister.

The reparations agreement should be ratified by the West German Parliament within six weeks, he said. The location of the Israel Mission in Germany has not yet been settled, but it will probably be either Cologne or Frankfurt. It will number some 40 Israelis, and no Germans will be employed.

Jewish Labour Cannot Meet With Germans

BONN, Thursday (INA). — Dr. S. Levenberg, representative of the World Union of Zionist Socialist parties, has refused to attend a Congress of the German Social Democrat Party to be held in Dortmund on September 28.

The time is not yet opportune for a representative of Jewish labour to attend the Congress, Dr. Levenberg reportedly said.

Eden Seeks to End Italo-Yugoslav Split

BELGRADE, Thursday (Reuter) —Foreign Secretary Anthony Eden and Premier Marshal Tito today exchanged assurances that their two countries would work together for world peace and for better and closer relations. At the same time there were reports in London that Britain was sounding out Italy and Yugoslavia over a compromise plan to split the Trieste Free Territory permanently between them.

Informed sources said Mr. Eden was urging both Premier de Gasperi and Marshal Tito to grant concessions to make this settlement possible.

Ministers Meet On Reparations Firm

The special inter-Ministerial committee set up to work out a plan for the establishment of a company to control the German reparations payments, held its first meeting in Jerusalem yestreday.

The Minister of Finance, Mr. Levi Eshkol, the Minister of Interior, Mr. Moshe Shapira, and the Minister without Portfolio Mr. Pinhas Lavon, discussed organizational problems. They plan to hold further meetings before reporting back to the Cabinet. No date has been set for the next session.

Claims Against Austria Matter for Government

LYDDA AIRPORT, Thursday (ITIM). — "The settlement of claims from Austria is a matter for the Israel Government, and our task is to make contact with the Austrian Government in this matter," Dr. Morris L. Perlzweig, Political Secretary of the World Jewish Congress in the U.S., said here upon his arrival last night. He was accompanied by Mr. A. L. Easterman, Political Secretary of the Congress in Europe.

Dr. Perlzweig said that he and Mr. Easterman had already had talks on this subject with the Austrian Premier, Dr. L. Figl; the Foreign Minister, Dr. K. Gruber; and with the U.S. Ambassador to Austria, Mr. M. Thompson.

No Government Crisis Caused

By ROBERT GARY, Jerusalem POST Reporter

Agudat Israel and Poalei Agudat Israel climaxed several weeks of inter-cabinet negotiations on education and the conscription of women by announcing yesterday in Jerusalem their withdrawal from the Government.

A Government spokesman told *The POST* last night that the resignation of Rabbi I. M. Levin, the Minister of Welfare, and Rabbi K. Kahane, Deputy Minister of Education, had been received and would be forwarded to the Prime Minister who is spending Rosh Hashana week-end in Tel Aviv.

He also emphasized that "there is no Government crisis," adding that despite the resignations, which would ostensibly split the 120 Knesset votes evenly, there "are 60 definitely for us, while not necessarily 60 against us."

Broader Cabinet

This touched off speculation whether Prime Minister Ben Gurion planned to enlarge the coalition by admitting other parties, or whether he would continue the present lineup with the idea that on specific issues he would get the vote of some of the opposition groups.

Rabbi Levin

Representatives of Hapoel Hamizrahi and the Mizrahi, who held continued negotiations with the ultra-Orthodox parties and Mapai all week in an effort to work out a compromise, announced that no decision had been reached on whether they would also resign. They will hold further sessions between Rosh Hashana and Yom Kippur to determine their position.

Mizrahi sources also stated that they had not given up in attempting to arrive at a "workable formula between Agudat Israel and Mapai."

Mizrahi Continues

Another report maintained that the Mizrahi would make its continued participation in the Government contingent on a clear promise by the Prime Minister that one of its leaders would get the Minister of Communications post. On the other hand, Rabbi Levin's resignation has made it possible for Mizrahi to head the Welfare Ministry.

Hapoel Hamizrahi leaders made it clear that they were out of sympathy with both Agudat parties. One prominent party personality stated: "We could not understand why the two parties who were able to serve until now, suddenly decided to quit."

It was added that Rabbi Levin and Rabbi Kahane themselves opposed the decision and were still urging their fellow-Orthodox members in the Cabinet to arrive at a compromise.

5713 Begins at Sunset

Scrolls of the Law and prayer books, distributed freely by the Ministry for Religious Affairs, will be used in distant new immigrant communities for the celebration of their first New Year in Israel when 5713 is ushered in tonight. Ten Scrolls were donated by the congregation of the Italian Synagogue in Jerusalem, out of a gift of 40 received from the Jewish communities of Goritzia, Padua, Verona and Ancona.

Jerusalem's largest synagogue, Yeshurun, will be packed to capacity with 2,000 worshippers.

Throughout the town, jammed with local tourists and visitors from abroad, everyone seems to be carrying a chicken under one arm and a melon under the other.

Trade was brisk at shops selling prayer-shawls and skull caps, but the wine shops were not doing so well. Yesterday's last-minute delivery of low-priced sweet wine was snapped up, for most people refused to pay more than one pound for a bottle. Flower shops, too, are full of gladioli wilting at 200 pruta each.

Sharav Predicted For Holiday

Sharavic conditions were predicted for the holiday by the Meteorological Service in Lydda last night. Temperatures and humidity will gradually rise in the coastal plain and hill region.

Today the thermometer is expected to hover around the low thirties throughout most of the country with little change from yesterday's fair weather.

Ice will be distributed in Jerusalem today in sufficient quantities for the holiday, it was announced yesterday. On Saturday and Sunday ice will be distributed at the factory only on presentation of a medical certificate.

School and kindergarten children will begin their holiday today and go back to classes on Monday.

In Tel Aviv markets were crowded with tired, bargain-seeking housewives. Vegetables were plentiful but little fish was to be had. In Jaffa varying prices were reported for the same goods and there was little demand.

On the occasion of Rosh Hashana and in consideration of the crowded conditions in prisons, the Minister of Police had decided to free 23 Jewish prisoners this evening. Their terms were due to have expired between Rosh Hashana and Yom Kippur.

Rabbi Herzog's Radio Greetings

In his broadcast on the Eve of Rosh Hashana last night, Chief Rabbi Herzog stressed the importance of the *shofar* as a reminder of the great compact on Mt. Sinai when the Torah was revealed and accepted in the presence of the whole Jewish people. This was a unique phenomenon in the history of all religions.

The Chief Rabbi dwelt upon the importance Israel has assumed as a centre for tens of thousands of European Jews. Here in Israel, these survivors would at least be preserved in the body of the Jewish people, but the members of our people who had preserved in their neighbourhood had not yet made their spiritual return to Judaism. There was a neglect of the Sabbath and other matters fundamental to the survival of the Jewish faith. A loyalty to these values was our guarantee against another disaster.

Rabbi Herzog protested to look upon the refusal by so many myriads of Israel's citizens to be concerned with the vital religious needs and duties of Judaism as a sickness rather than as real wickedness.

Man would find their way back to faith. There had come been a conflict between science ad religion, but there were signs that science was beginning to recognize that the tendency to look upon the whole universe as a mechanical conception was a direct hindrance from Jewish religious thought. In the ventures of the world of science, the belief in God gave man the feeling that he does not stand alone. He prayed that the New Year will be a reflection of the great truths of religion and would mean a return of his place in eternity.

(U.S. MESSAGES—Page 6)

THE TIMES IN BRIEF

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- The Prime Minister could make concessions to the religious extremists, but this was doubtful since he said unequivocally in the Knesset last month that he would introduce conscription for national service for women.
- He could let things ride until the Government is defeated on a confidence motion in the House. There are very few issues on which the Communists and Mapam on the one hand or the General Zionists, Herut and Agudat Israel on the other are united.

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The extremists argue that girls establishing that they observe the Sabath and dietary laws should be exempted. The interrogation boards have been disqualifying girls on such grounds as going out with men, wearing nylons and bathing in the sea. Furthermore, they had tried to trap girls during their interrogations by asking such questions as what blessing is said when meat is salted, whereas in fact no blessing is said.

2) The decision of the Prime Minister to enact a National Service Law which would permit girls who object to military service to render other forms of service in hospitals and immigrant camps.

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Social & Personal

Mrs. Rebbe G. Jackson, President of the B'nai B'rith Women's Supreme Council in the U.S., was yesterday received by Mrs. Vera Weizmann, wife of the President, with whom she discussed matters concerning the B'nai B'rith children's home in Jerusalem.

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General William E. Riley, U.N. Chief of Staff, gave a party at "Government House" last night in Jerusalem in honour of Judge Vincente Sinchez-Gavito, of the United Nations Tribunal in Libya, and Mrs. Sanchez-Gavito. Among his guests were members of the Consular Corps, Chief Rabbi Unterman, Acting Mayor E. Elsohtain, the Chairmen of the Jewish Agency Executive and Mrs. Loebenberg, the District Representative and Mrs. Bonar, the Director-General of the Prime Minister's Office, Mr. T. Kollek, the Jerusalem Police Superintendent, Mr. Levi Avrahami, and other senior officials.

•

Mr. Walter Eytan, Director-General of the Foreign Ministry, returned by air from London yesterday after leave which he spent aboard an Israel cargo vessel.

•

Professor Moshe Prywes, Director of the Department of Internal Diseases at the Hadassah Hospital, has left to lecture at the Congress on Problems of Blood Diseases meeting in Rio de Janeiro.

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Dr. M. Peres, Executive Secretary of the Hebrew University-Hadassah Medical School, has been appointed Assistant Dean of the Medical School.

•

Dr. Fraenzel Neuman, head of the Jewish Agency's Economic Department, left by air yesterday for Europe in connection with capital investments from abroad.

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Mr. Shoshan Bejerano, MK, yesterday returned from a business visit to the U.S.

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Professor W.C. Lowdermilk, the soil conservation expert, accompanied by Mr. A. De Leew, chief water planning engineer, visited Beersheba yesterday to inspect water installations there.

•

Mr. Ernest S. Heller, member of the board of directors of the American Fund for Israel Institutions, is in Israel for a brief visit of the Fund's beneficiaries.

•

Mr. S.M. Mahtil, senior official of the Indian Ministry of Agriculture, arrived by air from the U.S. yesterday for a four-week visit to Israel to study cooperative agriculture here.

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Mr. Wellesley Aron, of Aron Advertising Ltd., and Pan-American World Airways, accompanied by Mrs. Aron, has left for Europe and the U.S. on a two month business trip.

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On the first anniversary of the death of Mrs. Ella Rosenblatt, the working Women's Council on Wednesday opened a library in Jaffa for kindergarten teachers, named after Mrs. Rosenblatt.

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Mr. P. Rafik, of the Ministry of Welfare, and Mrs. Miriam Adler, of the Ministry of Health, left for the U.S. yesterday for study under the Point Four programme.

•

BIRTH

SHERMAN — To Ruth (nee Bentwich), wife of Mr. Arie Sherman, Tel Aviv, on Sunday, September 14, 1952 — a daughter.

STRIKES. — The Uruguayan Armed Forces took over the distribution of gasoline and fuel oil in Montevideo as a seven-day strike spread to transport workers, longshoremen, and taxi drivers. In Santiago, Chile, 8,000 hospital employees stopped a 24-hour sit-down strike.

Finance Ministry Being Streamlined By New Director General

TEL AVIV, Thursday. — After only six weeks in his new post as Director-General of the Ministry of Finance, Mr. Ehud Avriel has already drawn up a blueprint for the new "streamlined" Ministry, in which the functions of each official will be defined, his responsibilities laid down and the duties of the Ministry divided up among administrative departments and sections.

The Minister of Finance, Mr. Levi Eshkol, Mr. Avriel and his two deputies, Mr. M. Zaggi and Mr. Yaacov Yannai, form a senior planning committee for the Ministry. They hold a regular weekly meeting to discuss current problems, to plan for the coming week and to sum up the work of the previous period. Unofficial meetings are held during the week also, as the need arises.

Explaining the new arrangements in the Ministry, the youthful Director-General said that his aim was to decentralize the work with a division of duties and delegation of responsibility, and a clear definition of the tasks of each person employed by the Ministry.

In order to arrive at a blueprint for the various branches of the Ministry, the procedure now in force is to be examined by three-men investigating committees. In each case the committee is to be made up of one official of the division or section concerned, a senior official of the Ministry not directly connected with the division under study, and a member of the public, normally a person who has had previous contact with the division. The procedure for the Customs Department, for example, would be worked out by a committee which included a customs clearing agent who already has an idea as to what he would like to see improved — though all his ideas might not seem feasible to one who had full knowledge of internal requirements, which would be provided by the department representative.

The Ministry would institute no economic policy, Mr. Avriel stressed, and would continue on the lines laid down when it was first established.

The aim of the new Director-General is to streamline the Ministry, to avoid duplication of work and redundancy of staff and paperwork, and to organize the various sections of the Ministry into clearly-defined departments for administrative purposes.

Planning Board

The Ministry now had a Director-General with two assistants, Mr. Ya'acov Yannai and Mr. A. Zaggi, who, together with the Minister, form a high-level planning board of four. Below them come the five main divisions, each under a chief Assistant Director-General. These divisions are: budgetary, under Mr. Ya'acov Arnon; State income, under Dr. A. Bergman; foreign exchange, under Dr. A. Konikoff; Accountancy-general, under Dr. Y. Ne'eman; and State property under Mr. M. Schattner. Each division will in turn be sub-divided into sections, the heads of which are now being appointed.

The budgetary division would deal with the Regular, Development and Foreign Exchange Budgets, while the Defence Budget would continue to be dealt with mainly by the Ministry of Defence.

The foreign exchange department has been moved from Tel Aviv to Jerusalem in order to centralize all main divisions in one place. Mr. Avriel said he knew that this move meant certain hardship for Ministry officials previously employed in Tel Aviv, as well as to banks and financial enterprises, but the move was essential.

Mr. Yannai said that the directorate of the Ministry was now building up the various sections and examining the work to establish what and who could be eliminated to make for efficient working. The territorial division of the Ministry would also come under examination.

Private Contractors To Work on Public Housing

The Government has decided to invite private and semi-public contracting companies to participate in the popular housing scheme, it was learned on Wednesday from the Ministry of Labour in Jerusalem.

The decision apparently stemmed from the desire to eliminate the necessity of the Government setting up a complete staff to handle the assorted problems of construction when the companies already have the personnel and the experience.

Council Would Help Vegetable Farmers

The Minister of Agriculture, Mr. Peretz Naphtali, has scheduled a meeting for today in Jerusalem to discuss the establishment of a Council which will grant loans to vegetable growers and study the problem of vegetable marketing. It was reported this week. Several ministers, including Dr. Dov Joseph and Mr. Pinhas Lavon, and other Government officials and representatives of agricultural and economic institutions have been invited to attend.

Search for Czech Envoy Runs into Blank Wall

LONDON, Thursday (INA). — Pressmen and others trying to trace the whereabouts of the former Czech Minister to Israel, Dr. Edouard Goldstuecker, who disappeared in Prague after being recalled in 1951 to take up an appointment in Sweden have run against a blank wall.

Inquiries end at his reported arrest last March. At that time it was learned he would be one of the main suspects accused at a big political trial envisaged for the end of April. This trial — in which several other prominent Jews were also expected to be tried — has not yet taken place.

Meanwhile, it is not known if Dr. Goldstuecker is dead or alive.

1st U.S. BOOK IMPORT LICENCES ON MONDAY

The first permits for the import of books from the U.S. will be issued on Monday, the Ministry of Education announced yesterday. Licences will not be granted for Hebrew books or religious writings which are, or can be published locally, the Ministry said.

REVIEW OF OPINION IN YESTERDAY'S PRESS

Negotiations on Coalition Crisis Have Broken Down

The new coalition crisis was a dominant theme in yesterday's editorials.

"Ha'aretz" (Independent) says, through its political correspondent, that both Agudat Israel and Poale Agudat Israel would resign today. The negotiations with the Prime Minister, which lasted for more than a month, were not successful, an Agudat Israel spokesman is quoted as saying. Agudat Israel agreed to join the coalition on condition that the *status quo* regarding military service for orthodox girls be maintained for one year and regarding education for two years. The Prime Minister revealed willingness to compromise on education but not on military service. Mr. M. Shapiro, of "Hapoel Hamizrahi," was unsuccessful in mediating. Mr. Pinhas Lavon proposed, apparently for the Prime Minister, that the issue of military service should be transferred from the Defence Ministry to the Labour Ministry. Agudat Israel was not ready, however, to accept this.

"Orthodox Blackmail"

"Al Hamishmar" (Mapam) says the "orthodox blackmail machine" is again at work. Agudat Israel demands not only releasing orthodox girls from army service but from any kind of national service. Desperate efforts are being made to save the "unholy alliance" between "reformism" and "clericalism." No matter what compromise is reached or what new coalition established, it will be detrimental to the working class and to the State in general. The paper reviews Orthodox activities from the enlistment of the "remnants of the Middle Ages from Mea She'arim" to Mr. Henry Goodman's protest to the U.N. The Prime Minister's compromise has released the orthodox girls from army service despite our security needs, but this is not sufficient for Rabbi M. Levin. "Al Hamishmar," in protesting the Mapai plan for a unified State educational system, says the working class cannot give up the "remnants of its educational autonomy."

"Hamodia" (Agudat Israel), in an official statement, says the coalition and not Agudat Israel provoked the present crisis. It reiterates that the "enlistment of women is contrary to the spirit of Israel," and adds that Agudat Israel has opposed the enlistment of "all women." "Hamodia" complains of the tendency to restrict the "trends" in education and to establish a unified State educational system, which it, like "Al Hamishmar," opposes although for different reasons.

"Hakol" sends a "stern warning to Mapai" explaining that even if a compromise is somehow reached with Agudat Israel which will preserve the coalition, the orthodox community will continue to struggle against any attempt to enlist orthodox women or to abolish "trends" in education.

Peace-loving Bakers

"Davar" (Histadrut) does not comment on the crisis, nor does "Kol Ha'am" (Communist), which, like Agudat Israel, opposes military service for women. The latter paper attacks the "Mapam right-wing" within the Bakers Association which, it seems, is not faithfully paying the Shekinat Ezra. In view of the non-Bolshevik record of the right-wing Mapam bakers, all anti-imperialist and peace-loving bakers are asked to vote Communist in the forthcoming trade union elections.

"Haboker" (General Zionist) returns to a favourite theme and comments on the dispute between the Ministry of Commerce and Industry and the Nutrition Council. The paper says the "system of rationing failed long ago."

EMERGENCY PHARMACIES

JERUSALEM: Bokaea, 28 David Yellin St., Rassco, Rehavia, 3462. TOMORROW: Jaguslavsky, Jaffa-King George, 3017; Deutsch, Mea Shearim, 6343. SUNDAY: Ora, 27 King George, 3945; Opticka, Mahane Yehuda, 6871.

TEL AVIV: Abramski, 42 Allenby, 3526; Machat Hatzabin, 220 Ben Yehuda, 42923, Devora, 26 Akad Ha'am, 4126; Hevroni Zion, 28 Hevroni Zion, 64533; Zion, Hatikva Qr., 67405. JAFFA: Al Kamal, 4 Rehov 65. TOMORROW: Beit, 17 Allenby, 4573; Zucker, 27 Shenkin, 3695; Kalander, 76 Achuzath, 66513, Mansoura, 81 Ben Yehuda, 63481. South, 33 Ha'aliya, 4993; Hatikva, Hatikva Qr., 67404. JAFFA: Verjano and Madger, 3 Rehov 65. TOMORROW EVENING: Gerla, 10 Allenby, 42373; Mendelowitz, 25 King George, 62698; Hyman, 23 Hagdud Ha'ivri, 62346; Gilad, 192 Dizengoff, 4264; Hatikva, Hatikva Qr., 67404. JAFFA: Verjano and Madger, 3 Rehov 345, 50793. SUNDAY: Zev, 42 Shenkin, 3462; Mizrahi, 77 Allenby, 3027; Assayag, 34 Rav Vitchkin, 5150; Krieshinsky, 10 Herzl, 6323; Bradin, 245 Dizengoff, 2687; Hatikva, Hatikva Qr., 67404. JAFFA: Verjano and Madger, 3 Rehov 345, 50793. RAMAT GAN: Ramat Gan, 91 Bialik. TOMORROW: Hyman, 23 Achuzath. SUNDAY: Lifshitz, 79 Herzl. GIVATAYIM: Nogu, opp. Fire Brigade. SUNDAY: Mansfelds, Bruecker Qr. HAIFA: Magen David, 13 Gesla, 6395. Mazor, Gordon, 17 Germas Colony, 6733. TOMORROW: Mussafia, 30 Massada, 2967; Weil Simon, 29 Khasi, 6197. SUNDAY: Rambam, 29 Achuzath, 2915; Nesher, 67 Jaffa, 6725. KIRYAT BIALIK: TODAY, TOMORROW and SUNDAY: Bialik, 7230. MT. CARMEL: TOMORROW: Carmel, 119 Pias, 6713. Mt. Carmel. SUNDAY: Morieh, 41 Morieh, 2889.

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Religious Services

Shabbat begins in Jerusalem @ 5.04 p.m. today and ends at 7.16 p.m. tomorrow.

JERUSALEM

Yeshurun Synagogue: Tonight, Aryeh, 6.40 p.m.; Tomorrow: Shabbat, 7.30 a.m.; Minha Gdola, 1 p.m.; Minha, 5.45 p.m.; Arvit, 7.05 p.m.

Beth Ya'akov (Gan Rehavia): Tonight: 6.30 p.m.; Tomorrow: Shabbat, 7.30 a.m.; Arvit, 6.30 p.m. Sermon: Rabbi Dr. Philipp, Prof. Bergmann and Dr. Hamburger.

Ashdot Israel Congregation, Beth-ha-Ole Orphan House, Jaffa Road: Tomorrow at 6.30 a.m., Youth Services with Conservational Singing. Sermon: Dr. Shmuel Ben-Ze'ev.

Jerusalem Baptist Congregation Oppenheim Schewe, Rehov Strauss: 10 a.m. Hebrew Service and Lecture, 5 p.m.

TEL AVIV

Beth Israel (Ha Dizengoff Road): Tonight, 6.30 p.m. Tomorrow: Shabbat, 7.45 p.m. Sermon: Dr. Abraham, Rabbi Rosenberg.

Ohel Shlomo Zion (47 Ben Yehuda St.): Tonight, 6.30 p.m. Tomorrow: Shabbat, 6.30 and 8.15 a.m.; Minha, 1.15 & 6.30 p.m.

Ohel Shlomo Zion (14 Bellinson St.): Tonight, 6.30 p.m. Tomorrow: Shabbat, 8 a.m., Minha 6.30 p.m.

HAIFA

Beth Israel (Former House): Tonight Minha, 6.45 p.m. Tomorrow: Shabbat, 8.15 a.m.

Beth Israel (Mt. Carmel): Tonight Minha, 6.45 p.m. Tomorrow: Shabbat, 8.30 a.m. Arvit, 6 p.m.

SUNDAY

JERUSALEM

English Mission Hospital Chapel — Anglican Episcopalian (next to Hadassah): H.C. 6.30 a.m. (Precedent Rev. A. Adjemy). H.C., 7.30 p.m.

St. Andrew's Church (Scots Memorial): M.S. 10 a.m. Rev. H.C. Mizzel, assisted with Y.M.C.A.

Zion Christian Mission (Prophets St., near Rav Kook St.): Sunday, Combined Service at Y.M.C.A., 7.30 p.m. Rev. Wm. C. Hall.

Combined Evangelical Services (Y.M.C.A. Lecture Hall): 7.30 p.m. All welcome.

Catholic: 6 a.m. (Germac Hospice Chapel): Languages: German, Italian, English, French; 7 a.m. Terra Santa Chapel: Languages: English, French, German, Italian. St. Pierre de Notre Dame: Languages: English, French, Arabic, Hebrew, Portuguese; 8 a.m.: German Hospice Chapel: 9 a.m. Ecole Chapel (near King David Hotel): Languages: French, Polish, English, Italian, German; 9 a.m. St. Pierre de Terre, 10 a.m. Terra Santa College, Notre Dame de France (St. Paul St.): M.S. 7.30 a.m. Languages: French, English, German, Italian.

American Gospel Church (Prophets St., near Ethiopian Church): Morning Worship, 11 a.m.; Midweek Prayers: Wednesday at 7.30 p.m. Minister: M. G. Grieberson.

Bible Evangelistic Mission Assemblies of God, Musrara Road, corner King George: Sunday, 11 a.m. & 7.30 p.m.; Wednesday & Friday, 7.30 p.m. Saturday, 11 a.m. & 7.30 p.m. (Rev. J.W. Foster).

Y.M.C.A. Christian Fellowship Vesper Service, 6.30 p.m. All welcome.

Brethren (Y.M.C.A. Room 110): Breaking of Bread, 4 p.m.

YOUTH FOR CHRIST INTERNATIONAL (Y.M.C.A.): Friday, Sat. & Sun. Special Services 7.30 p.m. Speaker: Rev. Jerome Prevenier, chorales and missions. Speaker: Dr. Myron F. Boyd, U.S.A. Soloist & musician: Rev. Orval C. Bunker, U.S.A. All welcome.

TEL AVIV & JAFFA

Anglican Church (Episcopal): is the Church of the former German Colony (off 19 Eliot St.): M.S., 10 a.m. E.S. 7 p.m.; President Rev. E.G. Allison, P.O.B. 277).

St. Peter's Church (Presbyterian), Street 9: E.S. 7 p.m. Rev. Dr. O. F. Cobb.

St. Peter's Church (Catholic), Jaffa Port: 7 a.m. Weekdays 6 a.m. Languages: French, Italian, Spanish. French Hospital: 8 p.m. Weekdays 6 p.m.

St. Anthony's Church (Street 6): 6 & 10 a.m. 6 p.m. Weekdays 7 a.m. Languages: Arabic, English, French, Italian.

RAMLE

Church of St. Nicodemus (Catholic) (Terrasanta Convent): 7 & 9 a.m. Weekdays: 7 a.m. Languages: Arabic, English, French, Italian, German, Spanish.

HAIFA

St. Luke's Church: Mountain Rd., near Vine St. (Anglican Protestant Episcopal): H.C. 7.30 a.m.; M.S. 10 a.m.; E.S. 7.30 p.m. Rev. H. Leigh (P.O.B. 1797).

Scandinavian Seamen's Church (49 Hanotel St., P.O.B. 1390): Rev. Per Pere Hinero, Lutheran Services in Scandinavian, German & English: E.S. 7 p.m. Tuesday: Bible Study, 8 p.m.

NAZARETH

Nazareth Baptist Church (near Mary's Well, Tiberias Rd.): M.S., 11 a.m.; E.S. 7.30 p.m. Thursday: Bible Study 7.30 p.m. D.V. Baker, P.O.B. 39.

Franciscan (Catholic) (Terrasanta Convent): 5.30, 6.15, 7, 8 & 9.30 a.m. Weekdays: 5.45, 6.15, 7 & 8 a.m. Languages: Arabic, English, French, Italian.

TIBERIAS

Church of Scotland: Saturday 5 p.m.; Sunday: M.S. 11 a.m. Rev. James Barr B.D.

Where to go

JERUSALEM
9-1 (also tomorrow) Jerusalem Biblical Zoo, Romema Bus 15. Feeding times 2-3 p.m.
9-1; (tomorrow 10-1): Exhibition "Jewish Americana," in memory of Stella and Zadok von Vriesland, Jewish Medicine through the Ages, Exhibition of the Mizrahi Casket for circumcision utensils, Wood Carving, Southern Germany, and of 15th Cent. Lent by Dr. G. Lazdun, Jerusalem.
9-1: Art Library, Beyond Heaven.
10-1: (Also tomorrow): Exhibition of Sculptures and Drawings by Shoshana Heinemann, Artists Haven.
9-1 (tomorrow 10-1): Acknowledged Exhibitions, Also temporary exhibitions Recent acquisitions, Dept. of Antiquities, 25 Rehov Shlomo Hamelech.
10-1 (also tomorrow) Sanhedria Tombs.
11.30-12.30: Film shows at Keren Hayesod Head Office.

HAIFA

9-1.30: Theological and Scientific Library — Central Synagogue 25/5- Rehov Gilad.
10-1 (tomorrow 10-1): 4-5" Exhibition of Applied Art in Israel, Municipal Museum, Town Hall.

JERUSALEM CINEMAS
Sunday at 7.30 & 9.30 p.m.
ARNON: Stella Dallas.
EDEN: The Unknown Man. Today at 3.30 p.m.: The Great Caruso.
EDISON: Gaslight. Today at 3 p.m.: The Three Musketeers.
ORNON: David & Bathsheba.
STUDIO: The Citadel. Today at 3 p.m.: The Forestchlead.
ZION: The Great Waltz.

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Mr. and Mrs. Shlomo Tevtkin and family extend cordial greetings for the New Year to their colleagues in the Kibbutzim and Moshavim, to the members of the Hitahdut Olei Britannia and to their many friends in all parts of the country.
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Today's Post Bag

THE WEATHER

	A	B	C	D
Mt. Cos'm	32	21	32	34
Haifa	77	28	32	32
Nathanya	86	18	32	32
Haderya	35	21	35	34
Tel Aviv Port	74	23	30	34
Lydda Airport	68	22	35	35
Jerusalem	39	22	32	33
Beersheba	52	23	34	36
Eilath	16	28	41	41

*A) Thursday at 1 p.m. B) Minimum temp. C) Maxim. yesterday. D) Maxim. temp. expected today.

• • •

A TOTAL of $6,613 was confiscated by Haifa Port police from two returning residents, five tourists, and an immigrant couple, who tried to smuggle various sums into the country when they arrived in the s.s. Nassos on Wednesday.

• • •

SIX FRENCH and Swiss Catholic pilgrims entered Israel at Mandelbaum Gate in Jerusalem yesterday on a three-day tour of the Holy Places.

• • •

RARE BOOKS, valued together at several hundred pounds, have disappeared in the past few weeks from the Yeshuvot Library in Jerusalem.

• • •

A SURPRISE raid on a hashish ring in the eastern Negev was staged by the police on Wednesday night. Four Bedouins were detained and two kilograms of hashish, a German rifle and a Sten gun were confiscated. Police declined to reveal further details.

• • •

A MAGEN DAVID ADOM driver in Ramle, D. Singer, was arrested yesterday on charges of defrauding a woman by offering to obtain her a bed in the Sarafend Maternity Hospital for IL.10, whereas the price is IL.15. Singer was released on bond pending trial.

• • •

FOR SENDING a power-of-attorney abroad without permission Shabtai Gutgan, of Jaffa, was fined IL.300 with the alternative of 60 days in prison by the Anti-Profiteering Court here. He abuse the prison sentence.

• • •

TWO TELEPHONE poles were slightly damaged in a brush fire which burnt for four hours in a military camp in the south yesterday. The blaze was fought and localized by soldiers and military and civil fire brigades.

• • •

THE POLICE Band gave a two-hour concert at the Hyssino Hospital in the Jerusalem Hills on Wednesday afternoon.

• • •

A CANVAS HUT went up in flames in the Mekor Haim suburb in Jerusalem at midnight on Wednesday. The new immigrants, Simha Malek and his five children, and Sarah Yehuda, a lodger, escaped to safety, but all their possessions, valued at several thousand pounds were burned to ashes before the Fire Brigade could arrive.

Burg Confers With Ewing in Washington

WASHINGTON, Thursday (UP). — Israel's Health Minister, Dr. Joseph Burg, conferred today with the Federal Security Administrator, Mr. Oscar Ewing, whose agency directs America's public health service.

Dr. Burg, accompanied by Ambassador Abba Eban, told reporters that he had discussed health problems common to both countries with Mr. Ewing and that stress had been placed on fighting major diseases.

Nehru's Cousin To Lecture Here

TEL AVIV, Thursday. — Dr. B.S. Nehru, cousin of Prime Minister Pandit Nehru and president of the Indian Lawyers Association as well as President of the International Union of Lawyers, will give a series of lectures here beginning October 2. Dr. Nehru will be here as the guest of the Israel Lawyers Association.

65 Habonim Arrive

HAIFA, Thursday. — A group of 65 Habonim members from the U.S. arrived here in the s.s. Negbah this evening. They are to stay in the country from nine to twelve months at Kfar Blum and Geva.

The s.s. Negbah also brought 120 immigrants and 243 tourists and returning residents. The s.s. Abbazia brought 30 immigrants from South America and the s.s. Kadee, 40 immigrants from Turkey. The two vessels also arrived with 148 other passengers.

Half of Men Who Came in July Unwed

Of the 1,075 immigrants arriving in July, 52.4 per cent were males — half of whom were unmarried, according to figures released yesterday by the Central Bureau of Statistics and Economic research. During 1951, males accounted for only 48.5 per cent of the immigrants, a third of whom were unmarried.

In comparison to last year, the immigrants fell into lower age brackets. A total of 69 per cent came from North Africa, 16.4 from Europe, and 10.5 from Asia. July's immigration figures showed a drop over the previous month when 1,774 persons came.

Half Ton of Meat Stolen in Ness Ziona

RAMLE, Thursday (ITIM). — Just over half a ton of meat intended for rationed distribution in Ness Ziona was stolen from the local cooperative store last night by two thieves who forced open the front door and carried the meat away in a lorry.

In Migdal Asralon 43 kilos of meat were destroyed by food Control inspectors. In the presence of a veterinary doctor, after reports had been received that a local butcher was selling spoiled meat.

The butcher was charged with selling inedible goods.

APPOINTED. — Dr. Henry Ingrand, French Commissioner-General for Tourism in France, has been appointed the French representative on the U.N. International Committee for Palestine Refugees.

Taxis Ask Approval Of 'Black' Rates

Jerusalem POST Bureau

TEL AVIV, Thursday. — The Taxi Drivers' Association has asked the Government to approve the present "black" rates for urban and interurban traffic. The Association guarantees that if the increase is allowed, the official prices would be observed by the drivers, according to Mr. Evi Shafir, secretary of the Association. Another request of the Association is that licences for new taxis should go to bona-fide drivers and not to outsiders.

The requests were presented to Mr. Y. Goldin, head of the transport Department of the Ministry of Communications in Jerusalem yesterday. Mr. Goldin said nothing could be done before a new Minister was appointed.

Imposed Honesty

Mr. Shafir told *The Post* that the Association was now strong enough to "impose honesty" on its members. The official calculations for the rates were out of date, however, for a taxi now does only 40 per cent of the mileage it did a year ago. Mr. Srafir said distribution of new licences was made mainly on "protekzia" basis, for no apparent reason.

In this manner, many persons who had nothing to do with driving acquired taxis, exploiting them through hired drivers. By introducing the non-professional element, the moral standard of the taxi-drivers had been lowered, he said. The Government, also, was not too particular in issuing taxi drivers licences, and some undesirable, even criminal, elements had crept in.

Soiel Boneh Prevented From Closing Shimshon

Jerusalem POST Bureau

HAIFA, Thursday. — An order to prevent Soiel Boneh from asking for the liquidation of the Shimshon Cement Company in Hartuv was issued by Judge M. Landau in the District Court here today. The order is valid as long as the matter is not decided by arbitration or by a Court decision.

It is learned that the order follows a lengthy argument between the two companies with Soiel Boneh claiming that Shimshon owed it hundreds of thousands of pounds for construction work at the Shimshon factory. Soiel Boneh stopped work there last July.

Shimshon had made many promises to pay, Soiel Boneh claimed, and a month ago Soiel Boneh wrote a letter threatening to demand the Shimshon liquidation in case of non-payment within three weeks.

Shimshon, on the other hand, is understood to claim to be Soiel Boneh's creditor. The matter may come before the Court in November.

Amendment to Law On Education Studied

The Educational Council met yesterday to deal with proposed amendments to the Compulsory Education law whereby local education authorities could be ordered by the Minister to open or maintain an educational institution of a specific trend.

The proposal follows several incidents in which local education authorities discriminated against certain trends. The Council decided to empower the Ministry to formulate the amendment, and to submit it to its members for further proposals within ten days.

Fishing Boat Given By Swedish Builder

STOCKHOLM, Thursday (INA). — At a ceremony here today the 21-ton fishing boat "Akiva" was presented by the Chairman of the Swedish Appeal Committee, Dr. Emil Gluck, to the Israel Minister to Scandinavia, Dr. A. Nissan. The boat was donated by a Jewish shipyard owner, Mr. C. Grocchinsky.

In accepting the gift, Mr. Nissan said the boat represented that kind of gift which Israel needed most—not consumer goods, but effective means of increasing production and making Israel economically independent.

10 Held in Nazareth

NAZARETH, Thursday. — About ten local residents who ran away to Jordan four years ago and returned last year to join their relatives were arrested by the police today. Their presence in the town had been widely-known since their arrival.

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10 INVITATIONS AND COMPLIMENTARY TICKETS

Police Win Pot Roast Race

TIBERIAS Thursday.—A Safed restaurant owner went running through the streets wearily with a pot of meat in his hands, and several hungarians on his tail. The unlikely sextet and his entertainment closed in a crash-down on black market activities and profiteering.

Several Safed grandmas were fined changing IL.12 per lira last month, including pleas and expository wines. They have managed to avoid arrest and shut-down by "shutting around" the town either from open visitation.

T.A. Desecrator Pleads Guilty

Jerusalem POST Bureau

TEL AVIV, Thursday. — Meir Zeltin, 22, today pleaded guilty to six counts of sacrilege, in that he had broken into synagogues and damaged or attempted to damage the Ark and Scrolls of the Law, when he was brought before Magistrate B. Giladi for a preliminary investigation here.

The charge sheet read that Zeltin, on six consecutive nights beginning August 22, had broken into local synagogues and in four cases had forcefully opened the Ark and then damaged the velvet curtain of the Ark as well as the Scrolls. In one case he had merely broken into a synagogue; and in the final case he had been caught.

The prosecution stated that it had the report of a psychiatrist who considered Zeltin to be inactually ill.

The accused behaved well in court and merely said that he had been "nervous" at the time he had committed his crimes. He answered rationally that he was a carpenter, and gave his address and age.

The hearing will be resumed on September 25, with the psychiatrist's testimony.

Contractors Fined For Omitting Safety Measures

Two Jerusalem building contractors, Zalman Barashi and Yitzhak Levi, were fined IL.100 each plus IL.175 for attorneys' fees by Jerusalem Magistrate Y. Cohen yesterday, for failing to take the proper precautions that could have saved the life of a worker.

The worker, Leon Cohen, was killed on December 19, 1949 when he was digging a foundation for a building in Rehov Hayeshiva in Jerusalem. Two blocks of earth crumbled and buried the man alive.

The Court ruled that the accused had not taken heed of the engineer's advice to set up beams in the excavation site, and so had caused Cohen's death. A third contractor, Moshe Lustig, was absolved by the Court because he did not know of the engineer's warning and was not directly involved with the excavation.

The vital need for the erection of beams in all building sites was stressed by the Judge in his verdict. *(ITIM)*

WAGES PAID, STRIKE OFF

A threatened strike in two WIZO day nurseries in Jerusalem was averted after the Organization paid August salaries, *The POST* learned yesterday.

The rise in child maintenance costs, coupled with the failure of the Ministry for Social Welfare and the Jerusalem Municipality to pay up thousands of pounds in debts led to the crisis, the WIZO Executive claimed in a letter to *The POST*.

"The serious threat to child welfare in this country should be dealt with by the competent Government authorities," the Executive stated.

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Bomb Case Still Arouses Interest

Jerusalem POST Bureau

TEL AVIV, Thursday — The interest aroused by the case of Mr. Amos Keinan and Mr. Shaltiel Ben Yair, who were acquitted last Friday of the charge of bombing the flat of the late Minister of Communications, Mr. D. Z. Pinkas, has not subsided. The religious groups, who, after the bombing, accused the Kna'anim of being the culprits behind the deed, were taken aback by the judgment which made no reference to the Kna'anim and absolved the accused from any guilt whatsoever.

Religious circles voiced the opinion that energetic steps should be taken to find the guilty persons and expressed the hope that the prosecution would renew the case by appeal and disclose the information it had proposed to submit to the Court one day before the judgment, but which the Court rejected on the grounds that it was then too late to submit fresh evidence.

Mr. U. Gorney, District Attorney, who acted for the State in the case, told *The POST* today that copies of the judgment had not yet reached the State Attorney's office. When they do, probably next week, they will be given close scrutinity. The Attorney General would then be within his rights to appeal within 60 days after the judgment.

The evidence he had not submitted could not change the judgment, he said.

Appeal Improbable

The view expressed in lawyers' circles here stated emphatically that an appeal was most improbable as the judgment was based on factual findings and not on legal intricacies.

High ranking police officials, questioned whether the police were going to continue their investigation into the unsolved case, stated that it was routine that all unsolved cases remain under consideration, but that in this particular case there was no clue and nothing to work on. Questioned whether they would form a committee to verify the Judge's conclusions about the inadequate protection afforded by the police to the late Minister, they replied in the negative.

Mr. Keinan has not yet returned to work at "Ha'aretz."

TWO BOYS STOLE DEADLY RABBITS

TEL AVIV, Thursday. — The experimental rabbits which had been injected with drugs deadly to human beings and were stolen from the Pardess Katz Hospital yesterday morning, were recovered late last night in the possession of two boys, aged 13 and 15. Police were informed about the boys by the father of one of them, who, upon hearing the radio announcement of the incident, communicated with the police.

The rabbits, still alive, were returned to the hospital and the boys who live in the vicinity were charged with theft and later released on bond.

6 Months' Prison For Wounding Guard

TEL AVIV, Thursday (ITIM). — Pleading guilty to wounding a fellow watchman by firing a number of Sten-gun bullets at him, Shalom Biton, 19, of Tel Yeruham in the Negev, was sentenced to six months' imprisonment by the District Court here today.

According to the Defence, the accused had shot Mr. V. Gordi only after the latter had fired a shot at him. The two had been quarrelling. The prosecution claimed that the shot had been fired by the injured man, who was in charge of the guard, when he had heard a suspicious noise, and not at Biton.

Biton is to be released immediately as he has been in prison since his arrest after the incident on May 13.

Two Men Killed In Road Accidents

TEL AVIV, Thursday (ITIM). — Two men lost their lives in two road accidents in this district yesterday.

Sabar Said Akabo, 31, of Yavneel, was killed when he tried to board a moving lorry near his village. The lorry driver, Al-Said Radwan Said, of Kfar Kanna, was detained.

An unidentified man of about 24 was killed near Bat Dagon when he fell off a lorry driven by Henry Elish, 22, of Ramle. The man, who had been hitchhiking on the vehicle, died on the way to the hospital. The driver was detained.

Adlai and Ike Send Holiday Messages

NEW YORK, Thursday. — The Republican and Democratic candidates for the presidency, Mr. Dwight D. Eisenhower and Governor Adlai Stevenson, last night sent Rosh Hashana greetings to world Jewry.

In a statement issued while he was flying back from New York to rejoin his campaign train in the Mid-west, Mr. Eisenhower said he looked forward to the time when Israel and her Arab neighbours all may profit from close trade, cultural and diplomatic relations.

"I have looked and shall continue to look with sympathy on the efforts of the State of Israel to achieve objectives vital to world peace and important to the future and destiny of the oppressed Jewish people," he added.

In his statement, Governor Stevenson said "on this beginning of a new year the eyes of many Americans of Jewish faith are turned toward the nation of Israel. Democracy and freedom are enshrined there: faith in justice and human dignity and in government under the law are warmly held there."

Point 4 Will Continue No Matter Who Is President

WASHINGTON, Thursday (UBIS).—The Assistant Administrator of the Point Four Programme, Mr. E. Reeseman Fryer told a group of 51 visiting students and research workers from 25 countries today that, in his opinion, the Point Four Programme will be continued in the future irrespective of who may be the next President of the U.S.

The students, including Martin Halmans, Haim Resnik and Benjamin Vromen, all chemistry students from Israel, arrived in the U.S. last June for summer study at the Massachusetts Institute of Technology (MIT) and to tour engineering and industrial plants.

Of the total number, 28 were brought over by the Mutual Security Agency (MSA) under this agency's Technical Assistance Programme, two were brought over by the Technical Cooperation Administration (Point Four Programme), while the rest were financed by private funds raised by MIT.

Soft Coal Strike In U.S. May Begin Shortly

WASHINGTON, Thursday (Reuter). — The temporary agreement arrived at between Mr. John Lewis, of the United Mine Workers, and the hard coal miners, does not prevent the possibility of a strike in the soft coal areas. The first walkouts are expected to occur over the weekend in the bituminous fields.

FIFTY PARADE IN T.A. ON REPARATIONS

TEL AVIV, Thursday.—About 50 persons carrying a placard "German goods are being sold in shops around here" paraded at the corner of Sderot rothschild and Rehov Herzl this afternoon.

When police told them to disperse they refused at first. They were finally persuaded after seven were arrested. These were later released in bond.

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Stranded Men Wait For Rescuers

LONDON, Thursday (Reuter). Twelve stranded men, spending their third night on a desolate arctic island, waited patiently for warm, bright white helicopters in two Russian rescue planes sought ways of reaching them.

The men—11 Britons and an American — were sheltered from below zero winds in their crashed plane which made a forced landing in the north Greenland wasteland on Tuesday.

Air transport chiefs have called hurried conferences today to study the many data available about the uninhabited region where the men are marooned. They were baffled by news of ghost crevasses and great ice waves, like a petrified sea, which make it impossible to land planes.

U.S. Air Base On 'Top of the World'

WESTOVER AIRFORCE BASE, MASSACHUSETTS, Thursday (Reuter). — American planes flying in some of the world's worst conditions have carried thousands of men and tons of material to Iceland-bound Greenland to transform a tiny airstrip into a vital "North Pole" air base.

Details of the month long airlift were revealed today by Major-General James W. Apay, Commander of the Atlantic division of the American Air Force military transport division.

At the base at Thule, American bombers and fighters now almost literally sit on top of the world 600 miles (1,600 kilometres) from the North Pole. General Apay told the correspondents that cargo planes had flown 2,100 round trips to this desolate Northwest corner of Greenland carrying 125,000 tons of cargo—ranging from small packages to 10-ton radar sets—and 18,000 passengers.

Accused in Abu Ghosh Goats Theft Testifies

The planning of the "arrest" of the goatherd of the Abu Ghosh Local Council head last July and the consequent theft and transport of the goats by lorry to the Negev, was described by Ya'acov Mizrahi, one of the three men being heard in a preliminary enquiry into the theft which opened before Jerusalem Magistrate M. Even Tov yesterday. Three other accused are in the seventh week of their hunger strike protesting detention.

Mizrahi told the Court that they bound the goatherd in a forest near Nevei Ilan after pretending to "arrest" him by proving that his identification papers were not in order.

Police Captain Y. Ephriat, head of the Criminal Office in the Jerusalem Corridor area, testified that the goatherd appeared before him several hours later and described the theft in detail. Hope with which he had been bound was presented in Court as a prosecution exhibit.

The other two accused in Court yesterday were Shalom Barzon, 20, and Shlomo Yitzhaki, 23. (Ilfas)

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stirring in its stark realism
with
VIVI GIVI and CARLA del POGGIO

Russia Indicates Veto on Japan

UNITED NATIONS, Thursday (Reuter). — The Soviet delegate to the U.N., Mr. Jacob Malik, declared in the Security Council yesterday that Japan could not be considered a sovereign and independent state, indicating he would veto her application for membership in the United Nations.

Earlier, the U.S., Britain and four other members of the Council fully supported Japan's application. Mr. Malik said it was "premature" to consider Japan's application until she had fulfilled the following conditions.

1) Withdrawn all foreign concessions troops from her territory.
2) Concluded peace treaties with Russia and China.

Mr. Malik said that the U.S. was dragging Japan into the war with Korea by transforming that country into an "instrument of aggression."

Earlier Mr. Warren Austen, of the U.S., had proposed the admission of Japan stating that after four years of war the Japanese people had repudiated their military masters and succeeded in rebuilding a new Japan.

Russians Ordered Out Of Manoeuvre Area

SENNELAGER, WESTPHALIA, Thursday (Reuter).—The British Rhine army yesterday ordered out of its "Holdfast" manoeuvre area in North Germany several members of the Soviet military commision attached to its headquarters, the West German News Agency, DPA, reported.

The Russians were reported to have asked in the headquarters of the Dutch Army Corps, which is taking part in the exercises with British, Belgian and Canadian troops, whether they could watch the manoeuvres as observers.

The Russians were said to be wearing civilian clothes and drove up into the Dutch headquarters in a German car bearing a red number plate and a Soviet star. The Dutch headquarters reported the incident to General Hodges, Commander-in-Chief of the Rhine Army, who immediately ordered the Russians out of the area. DPA said.

HOMEWARD BOUND.—King Faisal, of Iraq, has sailed for England on a seven-hour visit after a five-week visit to the U.S. He will be the guest of Queen Elizabeth, and will remain in England until September 30.

Cables in Brief

REFUGEES.—The advisory committee to the U.N. High Commissioner for Refugees has decided that more than 250,000 Bulgarian refugees of Turkish origin should be given the right to Communist's members Mihail Ivanov by some Turkish citizens and on Turkey's responsibility.

DELEGATION. — Indian Communists have completed an impressive delegation for the Peking Conference with several non-Communists and women among them. The Foreign Ministry has granted 66 passports for delegates to the conference which opens on September 25.

ATOMIC. — Mr. Gordon Dean, Chairman of the Atomic Energy Commission said in San Francisco yesterday that the time will come when America can stop making atomic weapons because she will have enough on hand to "destroy completely an enemy's power to make war."

URANIUM. — The South African Government mining engineer is leaving for the U.S. tonight to discuss with the Atomic Energy authorities the production of uranium.

ARBITRATION. — Brunk engineering employees yesterday agreed to submit to arbitration their dispute with 36 unions seeking increased wages, but stood firm over their refusal to make any wage offers to men of the engineering and shipbuilding industries, who have asked for a 37 ½ week increase.

SEARCH. — Planes of the Burma and Indian Air Forces were searching today for an R.A.F. jet Meteor reported missing since yesterday on a flight from Calcutta to Rangoon.

MEASURES. — An emergency special session is issued to Nairobi last night to continue the text of eight bills to strengthen authority against crime and subversion.

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Today at 1.30 p.m.: MONTANA.

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Friday, September 19, 1952
22nd Elul, 5712. — Mahanaim 1, 1971

OUR HERITAGE

A NATION in the making — and what nation is there that can claim to be ready-made? — is like a mountain climber who now and then looks back to see what distance and obstacles lie behind him, the better to fortify his heart against the tests to come. In Israel's Sisyphean climb (condemned as we are to push a stone up-hill and to begin again when it is rolled down) Rosh Hashana is an occasion for looking both backward and forward. Looking backward, at the close of 5712, there is solid evidence of the Rabbinical belief that "every year which is poor at its opening becomes rich before it ends." Looking forward, we know that, since the year 5708, man's moral liberty has at last been ours.

If it is true of the individual that happiness and goodness are coincident, it is equally true of a people. For the Jewish people, vexation is not better than laughter, Ecclesiastes notwithstanding. The Jew's way is not the pessimistic way; passive resignation is contrary to the spirit of Judaism. Man has a choice between a full life, and abandonment or withdrawal from the world. We have never withdrawn from life, always sanctified it. But even those who held life vain, considered the world good. For the Jew, life always was compounded of labour and sorrow, suffering and fortitude; hope in the face of seemingly unending brutality, faith in the face of undreamed — of shocks and shifts. In the darkest days of national or individual affliction, it was our irrepressible optimism that kept us alive and sane. Nahum of Gimzo's "gam zo le-tovah" (this too is to the good) was an expression of defiance against unspeakable evil, and not a motto of mute, self-pitying or uncomplaining endurance of grief.

Accepting the world and life, the Jewish man is conscious of his responsibility for his own actions. Righteous, or wicked, or indifferent, he must himself be the judge of his behaviour "every day", "every morning", "every moment". The doom of man (and of a nation) is susceptible of change — through charity, supplication, change of conduct, change of name, and even change of place. And supplication is a form of self-examination. "He that abounds in grace inclines to grace," the gentle Hillelites taught. If this means anything, it means leaving it to those without grace to concern themselves with others whose "faces shall be black like the sides of a pot."

Even those among our thinkers who concluded that in this world all things tend to evil, and that it were better for man not to be born, urged him to strive for a better life. Whether life is essentially good or essentially evil remains man's burden and dilemma, as does Job's immemorial question whether happiness is the lot of the just. But all seem agreed that reason is good, and passion evil.

Despite life's deceptiveness, the legacy of the Jewish year closing tonight is optimism. It is enough to count the year's blessings—poor at its opening, rich before it ended—to feel that it has been a year well lived. The year's one tragic reversal was the halting of mass immigration. Compared with this setback in our Sisyphean climb, all others are of small importance. Our trade imbalance and production deficiencies are caused by matter which it is in our power to correct: by our own efforts: given the will to be wholly free, and not half slave, half free; and with the help of the Jewish people and Israel's other friends. Much must depend on the outcome of the titanic struggle between the powers competing for the mastery of the world's soul. There, too, our irrepressible optimism inclines us to believe that the warfare must end in natural selection and not in common destruction or the extinction of civilization. Belief in the slow but certain raising up of mankind is the essence of the Jewish creed, not hatred and discord. Wider and fuller spread of truth will lead to Rabbi Gamliel's world in which the greater will defer to the lesser, as well as the lesser to the greater.

The Working Year: Headlines

1951

September
26—Interim budget of IL.37,440,000 for the three months October-December passed by Knesset.
27—West Germany offers to negotiate with Israel and World Jewry on reparations.

October
7—Mr. Ben Gurion introduces his new coalition cabinet and announces a 37-point policy.
13—U.S. Ambassador exchanges views with Prime Minister on Western invitation to Egypt to join M.E. Command of NATO.

November
10—U.S., Britain, France and Turkey announce plans for SACME.
18—Jewish Agency Executive adopts selective immigration plan, with priority for persons under 35 and agricultural workers.
19—Dr. Chaim Weizmann elected President for second term.
21—Soviet note to Israel and other M.E. countries warning against adherence to proposed M.E. Command.
24—P.C.C. formally reports its failure to U.N. Secretary-General.

December
4—Government submits to Knesset report on Jalame detention camp.
5—Finance Minister Kaplan introduces budget for financial year 1951/52; LE.113,587,000 each in revenue and expenditure; and a IL.85m. development budget.
8—In view of President Weizmann's illness, Knesset Speaker Yoseph Sprinzak is appointed Acting President.
9—Knesset votes in favour of reparations negotiations with Germany.
10—Israel officially invited to Olympic games at Helsinki.
16—Rain and snow gales sweep the country.
24—End of six weeks' strike in Merchant Marine.

1952

January
10—David Ben Gurion awarded Bialik Prize for Judaica.
21—Two young Jews hanged in Baghdad. Foreign Minister Sharett, in Knesset, denounces sentence as "judicial murder."
Herut leader M. Begin suspended for rest of Knesset session for threatening violence in connection with German reparations negotiations.

February
13—Prime Minister announces New Economic Policy and three currency exchange rates.
13—Foreign Minister Sharett represents Israel at funeral of King George VI.
15—Mrs. Eleanor Roosevelt arrives on visit.
21—Two Mapam Knesset members split from Party to form new Socialist body.

March
3—First meeting of newly established Economic Council.
5—Government pays $3m. to U.S. Export-Import Bank due under $135m. loan agreement.
6—Ordinary Budget Estimates of IL.168.4m. introduced in Knesset by Dr. Joseph, Minister of Trade and Industry, in absence of Mr. Kaplan owing to illness.
7—Dr. Bazil Gronemann, veteran Zionist and writer, dies in Tel Aviv.
9—Dr. W. Eytan, Director General, Foreign Ministry, returns from mission to India.
20—Preliminary talks between Israel and Jewish delegation and West Germany representatives begin at The Hague.

April
1—Nationality Act, coming into force on July 14, passed by Knesset.
17—Hadera celebrates 60th anniversary and receives municipal status.
Pilot plant of Alliance Tyre and Rubber Company in Hadera opened by Prime Minister.
20—Fourth Independence Day celebrations.

May
4—Cabinet announces transfer of Foreign Ministry to Jerusalem.
7—Symposium on Desert Research opens in Jerusalem.
13—Zionist Organization of America House dedicated in Tel Aviv.
First graduation at Hebrew University-Hadassah Medical School.
15—Israel and Japan agree on diplomatic relations.
Zionist General Council ends with resolutions on status.
18—Mr. Sharett leaves for U.S. for Bond Drive and United Jewish Appeal.
21—Mr. E. Kaplan resigns as Finance Minister.
Mr. Churchill explains in Commons Britain's refusal of £8m. loan to Israel for oil purchases.

June
3—Decontrol of most vegetables, fruit and fish announced.
5—Ground-breaking ceremony in Jerusalem for new Medical Centre, West of Ein Karem.
6—U.S. Congress approves $70m. grant to Israel as refugee aid and $2.7m. for technical assistance.
9—Compulsory loan of 12 per cent on cash and bank balances.
22—Bomb explosion at home of Minister of Communications in Tel Aviv.
23—Death in Jerusalem of M. Rene Neuville, French Minister Plenipotentiary.

July
3—Remains of David Wolffsohn re-interred on Mt. Herzl.
13—Mr. Eliezer Kaplan, Deputy Prime Minister and former Finance Minister, dies at Geneva.
14—Five watchmen of Negev copper mines killed by Arabs.
21—New IL.115m. development budget introduced in Knesset.
23—Army manoeuvres begin in Galilee.
24—Government and Potash Company sign agreement.
29—Admiral Earl Mountbatten on visit to Israel.

August
4—Rishon Le Zion celebrates 70th anniversary.
10—World Congress of Jewish Physicians in Jerusalem.
12—Zikhron Ya'acov celebrates 70th anniversary.
14—Death of Mr. D. Z. Pinkas, Minister of Communications.
17—Mr. S. Z. Shragai resigns as Mayor of Jerusalem.
18—Introducing Bill extending military service to 30 months. Prime Minister Ben Gurion makes "peace offer" to Egypt's strong-man Nagib.
Knesset confirms appointment of Mr. P. Lavon as Minister Without Portfolio.
20—Former Palmach commander Yitzhak Sadeh dies.
22—First Israel passports issued.
26—Knesset enacts Oil Bill.
28—Britain, France and Israel raise their diplomatic missions to embassies.

September
10—Foreign Minister Sharett and Chancellor Adenauer sign at Luxembourg agreement on payment of DM.3,450 million as reparations for material damages suffered by the Jews at the hands of the Nazis.
12—Bodies of Haviva Reik and Raphael Reiss, two parachutists who fell in World War II, re-interred on Mt. Herzl.
15—Cost-of-living index (September 1951 = 100) rises to 165 in August.

"Eli says he was trying to put in the vowels for the benefit of new immigrants."

WAITING FOR THE NEWS THAT NEVER COMES
Armistice Talks' Dreary Routine

By PATRICK O'DONOVAN

SEOUL. — THE armistice talks in Korea are now comfortably in their fourteenth month. The delegates have met 118 times in plenary session. The armistice agreement which is to regulate the cease-fire and the exchange of prisoners is ready and the last sub-paragraph is in place. It is waiting only for the signatures. The United Nations and the Communist Military Armistice Commissions are ready to take over and implement it, but the talks are still stalled over one item.

This is the case of the 34,217 out of 36,104 Chinese prisoners of war who have declared that they will resist repatriation. The 105,000 Korean prisoners in United Nations hands present no real stumbling-block and the United Nations negotiators have made no difficulties over the 80,000 South Koreans who have disappeared either into the Communist army or into labour camps. There are still 12,000 European and American prisoners in North Korean custody.

Moral Case

The United Nations case is largely a moral one, based on the right of political asylum, which is a right that has taken on a more urgent significance since the last war. But at the conference table the United Nations case is weakened by the fact that it was Western insistence that put the clause stating that all prisoners of war would be returned at the end of hostilities into the 1949 Geneva Convention. This convention has not been ratified by the United States Senate, but at the start of the talks General Ridgway specifically accepted the clause.

It was only later, and after a screening based on seven fair questions, that the surprising fact was discovered that nearly three-quarters of the Chinese "volunteers" did not wish to go home. Some admittedly were Rice Democrats, who valued the better food and conditions to be found in the camps that were not Communist dominated. But even these are now certain of persecution and perhaps death if they return to China.

On this apparently irreconcilable difference, in which morality, politics, and face are all involved, the talks are now halted. So the sharp ends of Eastern and Western diplomacy now meet in a level place in the Korean hills called Panmunjom. But control does not lie with the points of swords and nothing is now originated or likely to be decided in this place. As a result Panmunjom has an air of bright unreality. It is a brilliant circus that nobody attends.

Press Train

Nobody, that is, except the performers and the hired audience—the Press. Once a week resigned correspondents have been driving through the miniature mountains that look as if they belonged on rice paper or on a scroll, to a whistle stop called Munsan. There, surrounded by the Rear Echelons of the United States Marine Division, stands the Press train which never moves, waiting for the news that never comes. It has steam up, but only for light and refrigeration.

A stately convoy, fourteen jeeps this week, drives north over the brown Imjin River, past the litter of battles a few months old and down a neutral corridor through the noise of guns. The convoy has become a familiar sight. White and coloured marines soaping themselves in shallow streams stop to jeer at what they no longer believe in. The road passes the last bunker and the last line of barbed wire, and then there is this Tom-Tiddler's ground, a thousand yards square, set in the middle of the most active part of the Western front and marked by captive balloons.

On one side of a sunken road are the three or four shooting huts, which is all that remains of Panmunjom. On the other, set on raised silver sand, tricked out with painted ropes and whitewashed borders, is a village of tents. It has two entrances. One, guarded by United States military police who look as if they were brought here in Cellophane, and the other by North Korean sentries who don't.

Bungalow Built

There has only been one change recently. The Communists have built a bungalow for the conference. It is a pretty tea-house affair with large sliding windows, walls of unpainted wood and matting, and it has concrete foundations. It has a disturbing, semi-permanent look.

The conference repeats itself even in incident. The "Daily Worker" (London) correspondent is still there, elegant in pale blue trousers, to mock American correspondents and to search rather hungrily for old friends. He concedes nothing in conversation: "I recently grew tired of eating caviare." There is a line of surly Chinese and Cominform correspondents, impenetrably silent and wearing shapeless Peoples' caps on their heads.

The U.N. team arrive in helicopters, and the opposition, as they late, in Russian jeeps. There is a good deal of saluting, but it has all happened so many times before.

To heighten the unreality, the murmured insults in the tea-house are exchanged against a background of noise from the surrounding hills. Last time American fight bombers were striking at the scarred hills, sending up tall columns of smoke and dust and filling the morning with the sound of explosions. Artillery kept up a drubbing of shells all morning. But nothing happened in Panmunjom. The doors opened, the police saluted, the opposition drove away. The Americans said there was nothing to report. The helicopters rose into the air. The convoy went back the way it came and the Marines shouted "Who won?" (OPNS)

Readers' Letters

FASHION DESIGNS

To the Editor of The POST

Sir, — As your review of the Hadassah-School Fashion Show in last Friday's paper has given rise to some misunderstanding I should like to point out that all the designs and cuts of the models for adults were entirely mine.

Yours etc.,
RAFAEL ALROY (Epiphel)
Jerusalem, September 17.

THEATRE NOTES
Musicali's Fine Offenbach Show

Teatron Musicali: The Beautiful Helena; Opera Buffe in three parts; Music: Jacques Offenbach, arranged by Marc Lavry; Libretto based on Meilhac and Halevy, H. Avichanan; Director: I. Hershkovich; Musical Director: Sasha Parnes; Designer: L. Lustig; Choreography: Gertrude Ehrat.

AMIDST much sweat and cheers the newest edition of Offenbach's Beautiful Helena has been launched by the Teatron Musicali. Some ten years ago Marc Lavry made an arrangement of the Offenbach score for a local opera company, which had a very successful run. The new Hebrew version, based on the libretto of Meilhac and Halevy, is by H. Avichanan.

When Sasha Parnes raised his baton and the curtain parted on the singing of a well trained chorus, the audience settled down to an evening of pleasant musical entertainment. The Teatron Musicali is a company composed mainly of newcomers to the country who are good to look at and agreeable to listen to. The beautiful Helena really justified the title and Paris looked a man for whom a woman might well sacrifice her virtue, even without the blessings of the gods. A. Levi, who played Paris, has a lyrical, well controlled voice. The aria in which he awards the apple to the three graces stopped the show. Ina Goldenstein as Helena, performs with the ease of a trained singer. While Mr. Levi had a slight advantage over Miss Goldenstein in singing, the latter had a slight edge on the hero in acting, which left quite a bit to be desired.

The theatrical direction was by I. Hershkovich, who also played the part of Menelaus with much humour. It is unfortunate for Mr. Hershkovich that many of us remember the superb comedy performance of Ben Yosef in the original Hebrew "Helena," and inevitably make comparisons. I remember a well known British producer during those war days saying that Ben Yosef's Menelaus was one of the finest comedy performances he had seen. But it is churlish to look back, especially since Mr. Hershkovich has really managed to pull together a production that held up so well, although many of the actors knew practically no Hebrew when they started to rehearse.

Kol Yisrael Parody

The comedy parts of the new version were, on the whole, of a low order, though the competition in which Paris wins the day was very funny. It was a parody of the Kol Yisrael music and girls and beloved radio request programmes. The part of Calchas, the Priest of Jupiter, was competently played by A. Chikhlyah. The other parts were played by R. Stein, Ari Livia, D. Barzel, Arieh Poling and E. Rashkind. Ilse Bleiberg sang Orsulea completely in colloratura, which was all right if you like a lot of colloratura.

The ensembles in the production were very satisfactory. Under the direction of Sasha Parnes the orchestra sounded very good. The chorus was directed by Lola Shamir who is given the musical title of "Correpetiteur," a word which I could not find in any of my dictionaries, but correpetiteur or not, she did her job well.

Spontaneous Ovations

The choreography of Gertrude Kraus brought forth some very spontaneous ovations. Yona Zilberman, who danced several of the solo parts, moved gracefully. The superimposed ballet, called the Vision of The Drunken Menelaus, to the music of Orpheus in Hell was one of the highlights of the production. The principal parts were danced by Naomi Aleskovsky, Hilde Kesten, Yona Zilberman and Ari A. Livni. In addition to a fine array of female dancers there were a number of very acceptable male ballet performers.

The decor and costuming were designed by L. Lustig along traditional Greek lines. Mr. Lustig managed to give the none too adequate stage of the Ohel Shem to advantage. On the whole this company could develop into a musical organization which could give us such departures, for this country, as plays like Show Boat, Oklahoma and other attractive productions, which have thus far been seen here only on the screen.

IDA B. DAVIDOWITZ

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MARKED CONTRASTS IN 'SHIKUN' SERVICES

Four Walls Don't Make Home

By GERDA L. GOREN

A CLOGGED black stream meandered through boulders and thistle until, stopped by the railway line, it lay in widening pools, viscous, greenish and pestilent. "We changed the name of this place from Mekor Haim to Cesspool Valley," said David wit' the quiet bitterness characteristic of dwellers in this Jerusalem 'suburb'. "Last winter, torrents poured down the slope where our houses stand, flooding the low field; for six months, the shikun committee begged the Department of Public Works to install sewage — and sure enough, concrete pipes were dumped here before summer." Although unemployment is severe in Jerusalem, it was presumably impossible to obtain labourers for ditching; at long last, they've started making Mekor Haim worthy of the name.

Picking our way over an insect-lively marsh, we went up to David's flat, one of four in a tenement whose three r ws of featureless neighbours were ranged equidistant, each confronted by a twin backyard.

Internal Floods

"David laid the floor; you get the room untiled, and it was hopeless sweeping concrete pitted with holes like the outside stairs; tiling would cost about a hundred pounds, so we compromised by mixing some good cement and putting it on smoothly." "Whoever designed the shower was intent on wetting the whole room." Minor floods stopped after they'd built a sink and shortened the pipe, but savage winter could not be mollified with amateur tinkeri g—outer walls were still grey with damp, and unpainted windowf ames had warped. Cracks forked ominously at each join of wall or ceiling, whose whitewashed surface did little to hide the shoddy concrete. "As far as the building itself goes, we know it's not much worse than Bet Mazmil, Mekor Haim Bet and Givatmel, or any of the houses Solel Bonch rushed up for the Government because new immigrants won't live in huts. Frankly, these cheap flimsy things will be in ruins after ten years or less — so the gain is invisible."

David and Hava were pre- t to make the best of a bad job by patching and painting but certain gross deficiencies were beyond their scope; it had taken them half a year to get drainage; and there is still no road. "Our neighbours elected me and two other Anglo-Saxons on the shikun committee because red tape is untied quickest with English; officials take no notice of the two Oriental committeemen. Last week, as a last resort, we met with Golda Meyerson and tried to get some answer about the road; she was charming — but we got no further."

Tradesmen Refuse

Six hundred metres beyond their block a macadam path leads to Katamon, while over the railway a dirt-track connects them with the bus route from Mekor Haim into town. Sellers of milk, ice and kerosene refuse to court a puncture on the dirt-track; the tradesman licensed by Tnuva to open a branch refuses to move in until means of access are provided, although 10 per cent of the children are tubercular, and need ample milk. The Jewish Agency allocated permits, according to precedent, to incapacitated immigrants capable of serving behind a counter: the shikun shopping-centre remains empty, for such people cannot drag merchandise miles from town, and the Agency cannot force them to open shops.

David and Hava view this situation with eyes sharpened by knowledge of what should be, unlike the 80 North African and Central European families who regard Mekor Haim with a tolerance bred by years in ghetto and mellah. To them, David's house-to-house canvassing for the H.S which buys a dust-bin seemed ridiculous — "We can throw rubbish on the hill" — and the absence of telephone or doctor something to be shrugged over. An English technician in the next tenement summed it up: "The Government is broke: good, that we don't deny. But just because funds are so short, it's criminal blindness to waste them on jerry-building a thousand units instead of putting up five hundred habitable ones."

Before squatters from a settlement in the Corridor broke into the empty houses, the Jewish Agency had reserved this space for 21 Anglo-Saxon families; several American couples employed in Jerusalem came to inspect Mekor Haim — and were't seen there again. They were also offered accomodation in Migdal Ascalon on the principle that in Israel a roof takes priority over a job, but the remoteness of that town was not conducive. However, a few such homeless couples did brave the distance, to find that Afridar had done its excellent best to justify their self-imposed exile.

The vale between Migdal Gad and ruined Ascalon swells into a sandy bluff before it dips into the ocean, and there Afridar-Ascalon commands an expanse of emerald vine-leaves running riot beneath dense fig and lemon, down to the dimpling blue. A broad new highway swings out from Migdal, curves around Afridar and s'-ides it with an S-shaped artery: "Ever see a road like this? good as the Kingston By-pass!" gloated an ex-Londoner with that note of proprietary pride native to Afridar. The shikun has taken over its builder's name: "Afridar," compounded of union between Amidar and a group of South African investors, appeared to the first families as a beneficent power, regulating and disposing from a Kafkan fastness in Tel Aviv. Sometimes their emissary, a South African architect, pops in to unroll drawings of the schoolhouse, planned to be safe within public gardens, and the hollow rectangle of shops with a central yard for unloading merchandise.

Afridar Services

Wooden huts make-do until the shops get built, and as in Mekor Haim, social cases obtained permission from the Agency to run them — at profits governed by the shikun committee. A middle-aged woman who lost both legs in a concentration camp doled out milk from her wheel-chair while her husband shouldered churns, but apart from the Malben charges, it looks as though the Afridar population will consist of middle-class skilled or professional workers. Obviously, this rural and derelict region cannot find employment for hundreds of such people; a mere handful of Migdal townsfolk enter this category, and the others — hired by the Tuval Gad Pipe plant, or State vineyards, — cannot afford the substantial advance payment demanded by Afridar. Thus arose the anomaly of a huge three-quarter empty estate while a tented ma'bara and dozens of perilous Migdal hovels will have to be evacuated this winter, and emergency huts erected for the refugees. Notwithstanding extremely low rents in comparison with the city, Afridar attracts newcomers in one's and two's: the type of skill needed by Mifal Hanegev, Solel Bonch, Mekorot, commands an eager market in places more ornamented with café, cinema and plate-glass. "We're willing to put up with kerosene lamps and no radio, for the time being because we're certain the pylons will get here," said a Leeds engineer indicating his own ceiling, already wired. His equable assurance contrasted pointedly with David's bitterness in Mekor Haim, over their prized electric refrigerator. As for the bungalows—two-room and spacious with a verandah overlooking the sea,—I did not meet a soul who hesitated to conduct me on a tour of forcible admiration, including a special three-star injunction to appreciate the landscape.

Afridar belongs to "Afridar," say the people of Migdal Ascalon, and although their Mayor and six municipal officials early booked themselves a section in the suburb, a large notice outside Migdal Municipality disclaims all responsibility for affairs in Afridar. "We'd like our own town-council — and why not?" queried an American on the committee which, *locum tenens*, represents Afridar folk to the company. Why not indeed, for let us be frank, the word shikun has grown synonymous with dormitory supurb — Israel's equivalent of post-war ribbon housing strung along main roads or cluttered drearily in waste lots. Afridar planning borrowed from Welwyn, Vienna, Sweden — wherever modern builders have created a neighbourhood, not a collection of tenants; a community of homes, and not multiples of a four-wall minimum.

Stagnant pools of sewerage a stone's throw from the "shikun" at Mekor Haim. Photo by Rosa

EXPENSIVE BEER

LONDON.—

An Oxford medical student evacuating for his final examinations drug to an ancient university regulation which said he was entitled to a pint of beer as refreshment during the exams.

The student invited upon his right with such prodigious thirst the authorities finally gave in and provided him with his pint.

It was the most expensive beer he ever drank however. The irritated authorities searched every further back in the regulations and slapped a five pound fine on him for not wearing a sword.

THE AMERICAN SCENE

Wallace's Change of Heart

By ALASTAIR BUCHAN

WASHINGTON.—

NOTHING, perhaps, illustrates the difference in the political mood and atmosphere between this year's Presidential election and that of the last one than an artic' by Mr. Henry Wallace that appeared in the "New York Herald Tribune" magazine last week.

Henry Wallace, it will be recalled, held several high posts under President Roosevelt, including that of Vice-President, between 1940 and 1944, during which he played an important part in American relations with China. After the war he continued to advocate in a vastly different world the kind of policies which he believed were an essential continuation of Roosevelt's New Deal at home and his foreign policy abroad. At the last Presidential election he rallied all those elements in American society vaguely known as liberal who were profoundly disturbed by the tough policy towards Russia and the conservative domestic policy which the Democrats were pursuing under President Truman. He became the rallying point and the Presidential candidate of the Progressive Party which went down to total defeat in the election, polling only 1,150,000 as against 24 million for President Truman and the Democrats and 22 million for Thomas Dewey and the Republicans. With good sense and dignity, Wallace retired to his farm in Iowa (he is one of the greatest living experts on the breeding and cultivation of corn) and dropped completely out of the public mind.

Publicly Recanted

That was four years ago. Last week Mr. Wallace publicly recanted. He ascribes his change of heart, first, to the "shocking revelations of the activities of atomic spies." Next he lists the enslavement of Czechoslovakia since 1948. Finally, "Time has also brought me a new understanding of the Korean question. In 1948 I believed both Russia and the United States should take their troops out of Korea. Today, knowing more about Russia's methods, I am sure it was a serious mistake that we withdrew our troops in 1949. Russia is still on the march and the question now is whether she will be able to take over all of Asia, including India and the Near East."

WALLACE

"What I wanted," he says, "was peace, but not peace at the price of Communist domination. I thought the Soviet had more sense" (a very characteristic American attitude in the post-war years) "than to do what they have been doing during the past few years."

No recantation could be more honest than this, and yet there is something curiously saddening about it. The sad thing is that the U.S.S.R., by its intransigeance, should have succeeded in driving virtually the whole of a fantastically diverse nation such as the United States, including such gentle high-minded souls as Henry Wallace, into bitter opposition of its motives and policies.

Wallace's recantation may be taken as extinguishing the last smouldering spark of President Roosevelt's hope and belief that, between them, the United States and Russia would lead the world forward to a period of harmony and joint endeavour such as it had never known before.

It was an ignorant dream, and the dreaming of it seriously and permanently distorted the balance of power in the world. But one can nonetheless respect the man who dreamed it and admire them for admitting that they had confused the shadow and the substance.

A Dollar Down

One of the most engaging of the modern Negro folk songs concerns the fortunes of Jo and Eliza and the instalment system. They bought their marriage ring "for a dollar down and a dollar a week." They bought a house and a washing machine, a car and a sewing machine, had a baby and a trip to New York —on a dollar down and a dollar a week—until at last they had so many commitments that Jo decided that the only way to meet the payments of their insurance (also bought "for a dollar down and a dollar a week") was to commit suicide so that Eliza could collect the insurance money and pay off the other instalments.

For the past few months the Americans seem to have taken this song to heart. Last May the restrictions on hire purchase which were imposed at the time of the Korean war to prevent a runaway inf' on were relaxed and it became possible once again to buy on the "never, never" system. The level of savings has been so high for the past year or more that the Government economist, reasoning that the public was more interested in saving than in buying, felt that a relaxation of the restrictions could be safely accomplished. But in fact the level of consumer credit, that is private debts outstanding, has now reached the staggering figure of twenty-one and a half thousand million dollars, nearly double that of two-and-a-half years ago.

Easy Terms

In part, this has been caused by the incredibly good terms that are being offered by retailers who are finding difficulty in moving goods at the present very high level of prices. For instance, you can now get a four hundred dollar piano for ten dollars down with the rest spread over three years. A great many expensive goods, including fur coats, can now be got without any down payments at all.

There is at the moment no great cause for alarm in this swift increase in the mounting American private indebtedness. The level of private saving is still high: it has slipped only from nine to seven per cent. after taxes in the last year. (*OPNB*)

HOW TO HOLD YOUR GROUND (VII)

By W.C. Lowdermilk

Soil Service's Practical Assistance

THE need for measures to safeguard cultivated and grazed land from soil erosion and damages by storm waters was recognized by some pioneer farmers here in Mandatory times. Also, the scheme of a "J.V.A." (Jordan Valley Authority) which the writer proposed in "Palestine, Land of Promise" (1944) included three parts. Part I proposed diversion of the Jordan and other streams for irrigation, (the Jordan is now lost into the Dead Sea and evaporates without benefit to anyone). Part II proposed diversion of Mediterranean sea water through a separate system of canals and tunnel to drop a flow of 1000 cubic feet per second about 1,300 feet through two sets of turbines to the Dead Sea to create electric power. These two parts caught public attention much more than Part III. Their complete implementation, however, must wait on collaboration with neighbouring countries, whereas Part III is under way and may be carried on as rapidly as wanted. This third part proposes full use of all kinds of land, for cultivation, for pastures and for forests.

The Ministry of Agriculture early established the Soil Conservation Service coordinated with other Departments and appointed the veteran soil conservationist Mr. Nathan Gil as its chief. This Service is commissioned to work out practical methods of saving soils under different uses and to give technical assistance to all types of farmers.

This view of contour farming in Wisconsin, (U.S.) gives an idea of how the rolling lands between Ramle and Jerusalem will look when farmed to control storm waters. Photo: U.S. Soil Service

This assistance takes many forms: the layout of land for contour farming and for orchards, the design and building of broad base terraces and of water disposal systems for fields and pastures, the preparation of land for drainage and application of irrigation control of eroding gullies, control of floods on farm and pasture lands, the reseeding and management of natural grass lands and other related activities.

Older settlements appreciate this technical assistance that was not available when they were founded. Applications now on file from some 200 settlements would keep the Soil Conservation Service's present staff fully occupied for 50 years. Yet there is an average of six new settlements of 100 families established each month without the benefit of this service. Yet again, contractors are planting some 40,000 dunams of citrus without this technical assistance in basic layout. Such assistance has been applied for but the Soil Conservation Service is fully occupied with prior commitments. The demand for technical assistance is much greater than the Service, with its present staff and facilities, can supply.

Most from Land

Shortage of trained field technicians is in part being remedied by the Training Centre for which F.A.O. of U.N. has made available an able and experienced training officer, Mr. W.H. Bender, from the Soil Conservation Service of the United States.

A labour force of immigrants is under consideration for works of soil and water conservation.

On the other hand, urgencies imposed by the necessity for establishing newcomers in self-supporting enterprises, the most important of which is growing foods, call for stepping up this work. It is proposed that all lands suited to more intensive uses be treated with basic soil and water conservation measures and integrated into farming operations within 10 years. Much good work has been done, but far more needs to be accomplished if the lands of Israel are to be adequately redeemed and protected by 1962.

Such assistance to farmers is fully justified. The farmer wants the most from his land for his work and costs. The nation seeks to safeguard the land and its productivity for this and future generations.

The Soil Conservation Centre represents the interest of the nation in this collaboration. Its present work may be grouped under three major undertakings:

- Inventory and classification of land for best uses with practical safeguards for soil and water conservation;
- Land conservation planning, field by field, tract by tract, including the prescription of measures and works, with designs, lay-outs, and stake-outs on the ground of such works and measures;
- Operations and supervision of operations on the land. For all the foregoing is ineffective until the land is treated.

The programme of soil conservation as part III of the J.V.A. is not so spectacular as the engineering side, such as the present drainage of the Huleh, or the construction of great dams and canals. For these works stand out as great enterprises in small areas. Soil conservation, on the contrary, consists of small works over large areas, in fact over the entire country that receives the blessings of Heaven in rains. When, however, all the rolling and sloping cultivated land here is farmed on the contour, when the steep high hills are covered with forests, and when intermediate lands are well managed natural pastures, we shall see the Land of the Book a great monument to a permanent agriculture, and to foresight and determination. Moreover Part III of the J.V.A. is now under way and may be completed before parts I and II are in full operation.

Next week we examine the work of Land Classification as done by the Soil Conservation Service of Israel.

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	P.A.L.	Karachi, Colombo, Manila
Monday, Sept. 13	B.O.A.C.	Teheran
	S.A.S.	Frankfurt, Stockholm, Copenhagen
	AIR FRANCE	Rome, Paris, London, New York
	EL AL	Nairobi, Johannesburg
	EL AL	Manila
Tuesday, Sept. 14	T.W.A.	Athens, Rome, Geneva, Paris, New York
	SWISS AIR	Athens, Geneva, Zurich
	SABENA	Athens, Brussels
	B.O.A.C.	Rome, London
	K.L.M.	Amsterdam
	EL AL	Athens, Rome, Vienna
Wednesday, Sept. 15	P.A.L.	Karachi, Colombo, Manila
	CYPRUS AIR	Nicosia, Athens, Rome, London
	AIR CEYLON	Rome, London
Thursday, Sept. 16	EL AL	Athens, Paris, London, New York
	S.A.S.	Karachi, Colombo, Tokio
	T.W.A.	Athens, Rome, Geneva, Paris, New York
	K.L.M.	Rome, Munich, Amsterdam
	P.A.L.	Rome, Zurich, Frankfurt, London
Friday, Sept. 17	EL AL	Zurich, Paris
	AIR FRANCE	Paris, London
	CYPRUS AIR	Nicosia, Palermo, Rhiumini, Istanbul
	EL AL	Nicosia, Istanbul
	T.W.A.	Rome, Paris, New York, Montreal
Saturday, Sept. 18	AIR CEYLON	Karachi, Bombay, Colombo

FROM HAIFA AIRPORT

Tuesday, Sept. 21	CYPRUS AIR	Nicosia

Sept. 20
Tuesday, Sept. 21, ex Nigbah (Hadera) Rail—Marseilles.

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FIVE MORE DAYS
TO THE BIG PRIZE DRAW OF MIFAL HAPAYIS

Postmark New York
September 15, 1952

By JESSE ZEL LURIE

FIVE years after the "partition Assembly" of 1947, the delegates to the world parliament had come to the conclusion that everything they had to say about Palestine had been said, all the necessary resolutions had been passed, and those which were intended for implementation rather than rhetoric were being implemented. There seemed to be no practical reason to bring up this subject, which had always aroused so much passion and press, at the Seventh General Assembly, opening on October 14.

Assembly agendas of the last few years have listed as regularly as Vyshinsky's opening-day, gold-toothed smile, under the general heading of Palestine, the following: a) Report of the Palestine Conciliation Committee; b) Report of the Director of the United Nations Relief and Works Agency for Palestine Refugees in the Near East; c) Jerusalem.

In the provisional agenda for the 1952 Assembly, the general heading of Palestine was omitted. The first and third items above were nowhere to be found and the second item was included as number 20 on the provisional agenda.

It was clear, too, that any move to bring up Jerusalem would meet with the indifference if not hostility of the Vatican, which in the past demonstrated its control of the majority of votes on this subject. The Vatican a-curses that any renewed discussion of this subject will lead to a modification of the internationalization resolution on the grounds of its being unrealistic and impractical of implementation. But the Vatican would rather have a non-implemented resolution with which it agrees than an implemented resolution with which it disagrees or agrees only partially. Rome would seem to be content, with the *status quo* in Jerusalem.

Solitary Representative

As for the Conciliation Commission, its life was prolonged at the last General Assembly only over its own objections and it now reports directly to the Secretary-General. Its report for 1951 will be devoted mainly to the work of its solitary staff member in Israel, Holger Anderson of Denmark, who has been appraising abandoned Arab assets. Some agreement on the release of frozen bank accounts may be expected.

Now that the PCC has been added by the Arabs to the agenda of the Assembly, Ambassador Eban can be expected to repeat his suggestion at the last Assembly that the commission be abolished and a Good Offices Committee substituted which would facilitate direct negotiations between Israel and the Arab states. Action towards direct negotiations follows the thinking of both the Democratic and Republican planks on the Middle East.

But that is only part of the story, for the Arab-Atlantic move this week-end by the Arab League countered by Israel, has now changed the entire outlook, and it appears that one of the two Political Committees will again have a "Palestine debate."

The Seventh Assembly will inaugurate the new Assembly building at U.N. Headquarters here. It will be convened on Oct. 14 by Dr. Padilla Nervo of Mexico, President of the last Assembly. After his opening address, the delegates will observe a minute of silent prayer or meditation — which may be the first and last time all the delegates will act in unison. Lester Pearson of Canada will be elected president over the objections of the Soviet Bloc. (Mr. Pearson will be remembered by Israelis as Chairman of the Political Committee of the 1947 Special Assembly on Palestine which appointed UNSCOP).

After the election of other officers and adoption of agenda, the delegates will plunge into the discordant general debate. Moves (aggression and subversive measures in most if), disarmament (germ warfare charges) and kindred subjects which divide East and West.

Lebanon for S.C.

Iran has withdrawn her candidacy for the Middle East seat on the Security Council until 1954, and Lebanon will be elected without serious opposition. It will be remembered that Turkey ousted out Lebanon two years ago with the support of the U.S. and Israel.

There may be some surprises in the perennial discussion of admission of new members. The West has always refused Soviet efforts to admit all applicants. Israel has supported the Soviet position believing in the universality of the U.N. But both may have to reexamine their positions in the light of the application of Japan, which will cause the Soviets to rethink their positions, and the possible application of Western Germany (when its peace contracts are fully ratified) which will pose a problem for Israel.

The surprise may come in the applications of nine European states. Many delegates feel that Europe is underrepresented in the Assembly. Of the nine present Secretariat applicants, four are clearly in the Western Bloc — four are in the Eastern Bloc, and the ninth, Finland, is somewhere in the middle.

A new principle of selective universality may be evolved in admitting all of the European applicants.

Both Tunis and Morocco are on the permanent agenda. Two questions of Tunis are postponed by 10 days every session. Morocco was proposed only by Iraq, but the Asian states later decided to join as well. Obviously, the Asians, except for Iran, wanted to concentrate their heavy artillery on the discussion of Tunis for which they had originally requested a special assembly after the Security Council refused to demand M. Bourgès-Maunoury's withdrawal from Tunis. Other questions that yet to be defined.

ANTI-CLIMAX TO MOSCOW CONFERENCE

Soviets' About Turn on Trade

By SUSAN STRANGE

LONDON. — THE Communist States appear to have changed their minds rather suddenly about the importance of trade between East and West.

In April this year, the Moscow Economic Conference was launched with a tremendous blowing of trumpets and with a big propaganda campaign.

Now this enthusiasm for East-West trade — whether real or pretended — has apparently fizzled out completely. The United Nations has been openly snubbed by the blank refusal of Russia and her satellites to answer an invitation to discuss the possibilities of enlarging trade.

This invitation came from the United Nations' Economic Commission for Europe at Geneva. It was sent out as the result of a unanimous resolution approved by the Russian and East European delegations at the last meeting of E.C.E. in March.

This has not altogether surprised official circles in London. For they have already had confirmation of their profound doubts about the genuineness of the Moscow economic conference. It seems that, as far as Britain is concerned, the grandiloquent announcements of East-West "contracts" worth millions of pounds that were issued from Moscow a few months ago have in practice come to almost nothing. They were supposed — according to "agreements" signed by Mr. Sidney Silverman, M.P., Lord Boyd-Orr and other Britons who attended the conference — to lead to the exchange of some £28m. worth of goods between Britain and the Eastern bloc of which £10m. represented new trade with China.

It was pointed out at the time that these contracts agreeing to the export of British machinery and metal goods were invalidated by the United Nations' ban on the sale of strategic goods to Communist China. However, Mr. Silverman later visited the new Chinese Communist trade office in East Berlin and signed a second agreement for the exchange of £6.2m. worth of British textiles and chemicals against food and other goods from China.

British, Chinese and Czech delegates entering the Conference Hall at the International Economic Conference held in Moscow following a blast of propaganda for East-West trade. At right is Lord Boyd-Orr of Britain. Express Photo

In practice, it has proved very difficult to find the exporters and importers ready to fulfil these contracts in terms of hard cash. Firm commitments in actual trade in fulfilment of the Moscow "contracts" have been non-existent for Eastern Europe. And for China agreements have been made for the export of only £770,000 British chemicals and £800,000 wool tops. Negotiations are in progress for further orders from China but these are also still on a rather small scale.

CINEMA NOTES

Old Formulas at Venice Biennale

By ERNEST MANDOWSKY

VENICE. — THIS year's Mostra Internazionale d'Arte Cinematographical at the Lido offers numerous novelties, although they will not be found in the films themselves — at least as far as the first half of the three week festival is concerned.

A new luxurious reception building has been erected in front of — and in connection with — the cinema palazzo which shelters the offices of the management, the house of various film companies, spacious rooms for the press with all necessary facilities (including teleprinter machines and a battery of new and streamlined Olivetti typewriters), and a hundred seat television theatre in which, however, we were treated with a series of performances of surrealistic films!

About 300 foreign and Italian journalists are assembled here for the festival — some of them as guests of the "Mostra"; they are baffled by all the new glittering comfort, and even New Yorkers express the opinion that they have no such festive an tasteful cinema in the whole of the United States.

Violence Predominant

The films, however, which we have seen up to now, have not opened any new vistas: during the performance of two outlandish works the snores of some elderly Italian gentlemen were distinctly heard in the hall. The films which evoked such a depreciative reaction were the Japanese production, "The *Life* of O-Haru," and the French film "Les Conquerants Solitaires."

The rest is violence, of various styles and origins, with the most popular violence — that of the American film — again revealing itself as a thoroughly artful and effective one. There was a well-made Philippine feature of some interest, "Genghis Khan," quite a youthful work with some new pictorial conceptions and old Asiatic tortures. Outstanding American directors dealt with literary material which does not match their artistic standard:—William Wyler forms Theodore Dreiser's "Sister Carrie" into a typical American "Bank Street" film with the normal turn-of-the-century implications (Jennifer Jones plays the best role of her life, while Laurence Olivier underplays intelligently), Jean Negulesco includes an automobile crash (one dead) and an airplane crash (some 15 dead) in his film "Phone Call from a Stranger" (from a short story by A. R. Wylie), while Bette Davies, whom we have seen very frequently suffering from incurable illnesses, appears here as a cripple. However, apart from the somewhat stereotype ingredients the story is very well told with Shelley Winters and Cary Merrill giving excellent performances.

Torture and Smiles

The tortures of the middle-ages are executed in the monumental film, "Ivanhoe," directed by Richard Thorpe; the work is neither the best, nor the most exciting example of the genre, with the tournament scenes as highlights of the technicolor-saga. Robert Taylor is the noble hero, Elisabeth Taylor is Rebecca, and Joan Fontain did'nt refuse the role of Rowena although she has nothing to do but smile.

Three Idylls

After so many massacres three idylls are extremely welcome. The Scandinavians have an unquestionable feible for simple love stories, preferably concerning adolescents. That's the case in the Norwegian production "Andrine and Kjell;" the whole, however, is not very important, aside from some excellent landscape photography — which is also a valuable asset in the Swedish film, "Sommarlek" ("Summer Interlude.") This too, is a love idyll, with a new Swedish actress, Maj-Brit Nilsson manifesting a novel and quite fascinating talent. Ingmar Bergman is a director of originality who works with the dramatic possibilities of silence in a superior manner.

Finally, an idyll of charme and spirituality — Antony Asquith's film-version of Oscar Wilde's "The Importance of Being Earnest," a thoroughly amusing technicolor-offering of the original play, intentionally conceived and executed in a purely theatrical manner and amusingly played by Michael Redgrave, Michael Denison, Edith Evans, Joan Greenwood, Dorothy Tutin and Margaret Rutherford.

Indeed, the not all too imposing results of the films shown during the first ten days of the festival gave us some hope that Israel could gain a favourable reception of "The Faithful City," which was shown as the main feature of the Sunday afternoon performance of August 31. We were on this occasion for the first time officially represented at the "Mostra" as Mr. J. Av-Ratt, Chairman of the Jerusalem Censorship Board for Films and Theatres, had arrived here before the beginning of the festival to prepare the screening of the film, and the Israel Minister in Rome and Mrs. Ishai came in time for the performance.

One Sunday Afternoon

These remarks were written before the performance of "The Faithful City." Now all is over—and even the sceptic must admit that the film scored a proud success before an audience of a thousand Sunday afternoon excursionists from Venice, Italian and foreign tourists and critics and other professionals. This reviewer, who didn't much care for the work when he saw it in Tel Aviv for the first time some months ago, made the somewhat strange discovery that the film appeared to him now —in the new context, I might say, of a most cultivated cinema, among foreigners, and viewed in the more relaxed mood of an Israeli on leave abroad—very effective and honest; as a fact, it was the only production among all the films we had seen during the festival up to now which had anything to say about the problems of our time.

The applause was spontaneous.

ON THE AIR

JERUSALEM: 457 M.; HAIFA: 249 M.; TEL AVIV: 434, 31.7 & 212 M.

NEWS: Hebrew 7 a.m. (tomorrow 8.30 a.m.), 7.10, 12.03, 1.30, 6.15, 9.30 and 11.00 p.m. Arabic Programme (including News): 8.00 a.m., 2.15 & 6.30 p.m.

TODAY

6.30 a.m. Service. 6.35 Exercises. 6.45 Musical Clock (R). 7.15 Melodies (R). 8.30 Classical Music. 9.45 Close Down. 10.30 a.m. Music While You Work (R). 11.00 Music (R). 12.02 Programme for Hospitals. 12.30 Ballet Music (R). 1.45 Break for Music (R). 3.00 Close Down.

4.00 p.m. Kabbalat Shabbat. 4.30 Children's Hour. 5.00 Classical Request Programme: Pastorale in C major (Bach); Symphony No. 3 (Beethoven). 7.00 Variety (R). 7.05 Programme Announcements. 7.10 Light Music (R). 7.45 Talk. 8.00 Melodies (R). 8.30 Bible Reading. 8.45 Readings for Rosh Hodshana. 9.00 Friday Night Concert: Concerto Grosso No. 10 (Handel); "Salve me" (Bloch); Concerto Grosso in D minor (Bloch); Symphonie des Psaumes (Stravinsky). 10.30 "Tunes of Israel" (R). 11.05 Close Down.

TOMORROW

7.30 p.m. Service and Melodies. 8.00 Israel Songs (R). 9.00 Morning Concert: Brandenburg Concerto No. 1 (Bach); "Belshazzar's Feast" (Walton). 10.50 Musical Quiz. 10.50 Literary Causer. 11.00 Concert Hall: Liturgical Cantata for Baritone Solo, Choir & Orchestra (Ben-Haim); Choral Fantasy for Piano Solo, Choir & Orchestra (Beethoven); "Avodat Hakodesh" (Bloch). 12.30 Requests (R). 1.00 Voices from the Zionist. 1.45 Classical Recordings (R). 3.00 Close Down.

4.00 p.m. Light Music. 4.45 Extracts from Operas on Jewish Themes (R). 7.00 Variety (R). 7.05 Programme Announcements. 7.10 Talk. 7.30 Melodies (R). 7.45 Guests in the Studio. 8.00 Classical Recordings. 8.24 Bible Reading. 8.30 Sport. 8.45 Newsreel. 9.00 Concerto Grosso No. 5 (Handel). 10.30 Tunes of Israel (R). 11.05 Close Down.

SUNDAY

7.30 a.m. Service & Melodies (R). 8.40 Songs (R). Concert: Septet in E flat major (Beethoven); Septet in D minor (Hummel); Octet for Wind Instruments (Szczwinsky). 10.30 Rosh Hashana Greetings. 11.00 Concert Hall: Suite No. 4 (Bach); Violin Concerto (Lesch); Symphony No. 5 (Beethoven). 12.30 Requests (R). 1.00 Voices from the Zionist. 1.45 Classical Recordings. 3.00 Close Down.

4.00 p.m. Light Music (R). 4.45 Concert: Three Jewish Dances (Stutschewsky); Concerto in variations (R. Gerdon (Yeshebel); Piano Concerto (Ballon); "Kohyah" (Lerry). 7.00 Variety (R). 7.05 Programme Announcements. 7.10 Light Music (R). "Is the Constitution?" — Talk by Dr. E. Z. Cheslin. 8.00 Walls of Work. 8.30 Bible Reading. 8.45 "Foreign Policy in 5712." 9.00 "Ten Days of Penitence" Programme. 9.30 Concert: Mozart Programme: Overture "Le Nozze di Figaro"; Piano Concerto in C major; Symphony No. 40 (R). 10.30 Vocal Recital: Josef Blumberg. 11.05 Close Down.

SECOND PROGRAMME

49.5, 278, 247, 41.9 M.

English News: 1.45 p.m., 10.15 p.m. Friends: 2.00 p.m.

Today: 4.00 p.m. Works by Binder. 4.45 Music (R). 5.00 Programme for Youngsters. 5.30 Close Down.

Kol Zion Legola (33.3 M.): 11.15 p.m. Classical Readings. 11.30 A new Year Anthology. Bible & Music. 11.45 "Close Up."

Tomorrow: 11.15 Music of 5712. 11.30 A Review of the Past Year.

Sunday: 11.15 Newsreel. 11.30 "Personal Column" by W. Eytan. 12.05 Around the Settlements.

ARMY PROGRAMMES: (44.6, 216, 225 & 379 M.) 6.10 Opening. 6.30 Bible Reading. 6.45 Organ Recital. 7.00 Rosh Hashana Programme. 7.30 This Week's Events. 7.40 Opera. 8.30 News. 8.45 "The Marriage of Figaro" (Mozart): Symphony No. 9 (Beethoven). 10.00 Close Down.

Tomorrow: 6.30 p.m. Opening. 6.35 Story of a Film. 7.00 Symphony No. 1 (Weld). Today's Events. 7.37 Works by Handel. 8.00 "Zahal in the Year 5712." 8.30 News. 8.45 Piano Recital. 9.00 Israel Philharmonic Orchestra: Works by Tchaikowsky, Ben-Haim & Beethoven. 10.00 Close Down.

Sunday: 6.30 Opening. 6.35 Music. 7.00 Variety. 7.30 Today's Events. 7.35 Programme Announcements. 7.45 Sports. 8.00 Symphony No. 5 (Prokofieff). 10.30 "Romance Tinker." 8.30 News. 8.45 Chamber Music. 9.15 Dance Music. 10.00 Close Down.

VOICE OF AMERICA: Hebrew Programmes 9-9.30 p.m. (13, 16, 19 & 25 M.).

Today: Jews in America.

Tomorrow: Rosh Hashana Programme.

Sunday: Our Listeners Ask.

B.B.C. HEBREW BROADCASTS (24.92 & 30.61 M.): 7.30 p.m. News. 7.35 News Talk. 7.45 British Album.

Tomorrow: 7.30 News. 7.40 News Talk. 7.45 Progress in Africa. 7.45 Curtain Up.

Sunday: 7.30 News. 7.40 News Talk. 7.45 Programme Parade. 7.50 Requests.

Crossword Puzzle

ACROSS — 1. Carry on warfare. 6. Take a stand with 5. Hinder doing to drink our of. 12. A blow from one's friends. 13. Sandwich, and its eating. 14. Totally indigent person. 15. The sort of orchid a soldier may use. 17. Where to keep yeast in the silk range? 21. Father may be regarded back. 22. We follow nothing but dull here to pay. 23. Mad gambling to us or ugly drink. 25. First Moon's consolation for saved forgot? (9) 27. Entertain lavishly (6) 28. A cape for father to bury (7) 32. He's no gentleman (5) 34. Flour eaten by animals (4) 35. Help for the disabled on the road (3) 36. Show up to groups (6) 37. Heard to lose teeth (4). DOWN.—1. Had to be a loser for an instant (4) 2. In a cage, but upset (4) 3. It may be a pup (4) 4. May be induced by hypnotism (4) & He seemed fully one to look (3) 7. Possibly tried in a gilded cage (6) 9. In the centre of (3) 11. Ghastly and personal (5) 12. Placed cable sound (7) 21. Sour pupil's favourite (4) 24. I pay nothing with change (4) 26. Rounded for ball (4) 29 Knowledge needed to relieve a pest (4) 29. Represented four (3) 30. A little more among the mothers (3) 31. A bit of private enterprise (5) 33. Down to clean the street (4) 34. Pain in certain positions (4) 35. As our magician (3) 36. On the highest part (4) 38. In connection (4 and 4) 39. Study an estate in bright colour (4) 41. May show you the way to go home (3).

LAST WEEK'S SOLUTION

ACROSS.—1. Nicol. 4. Snaps. 9. Rhine. 10. Amos. 11. Dunsale (Dal). 14. Bantam. 15. Peace. 17. Mediocre. 21. Rat. 22. Ran. 23. Axe. 25. Fascination. 27. Celery. 28. Pennied. 32. Infantry. 34. Hire. 35. Yew(yes). 36. Thresh. 37. Dodo.

DOWN.—1. Shale. 2. Rose. 3. Rhine. 5. Tandem. 6. Man. 7. Shoots. 8. Gentle. 11. Melee. 12. Sole. 13. Pact. 16. Tenth. 18. Real. 19. Tray. 20. Ban. 23. A-Men. 24. Ember. 26. Rarer. 28. Pilot. 29. Fry. 30. Eyes. 31. Tuna. 33. Deaf. 33. Fee.

Radio Review

Annual Accolades

THE New Year is the traditional season of summation, and presents an excellent opportunity for the award of annual accolades. Looking back over 5712 in the Israel radio, a number of programmes deserve to be recalled — quite apart from the far-reaching innovations that have affected the general structure of our broadcasting service in the past 12 months.

My most delightful memory is of Shraga Freedman reading Itzig Manger's 'Pentateuch Poems' — especially the one that incorporated a Hasidic niggun which has been haunting me ever since. I would also like to single out Shlomo Bertonoff's nightly Bible reading — a delivery worthy of the subject.

Among the many plays that have been heard, my own favourite was 'A Streetcar Named Desire', which created an atmosphere and tension seldom paralleled over Kol Yisrael. Leah Porat as Blanche DuBois gave the best performance of the year. Incidentally, there were a number of other examples of acting that I would like to have mentioned but couldn't because of Kol Yisrael's unfortunate habit of reeling out the list of players without any casting. It would be a service to both actors and public to announce what role each participant takes. A second play that made a deep impression last year was the adaptation of John Hersey's 'The Wall', broadcast on Martyrs' Commemoration Day.

Original Writing

Two feature writers have emerged with the best original contributions of the year — Amnon Shi-Naami with his Children's Hour series on World Literature and Shulamit Riftin with her features on the Negev. Among the new series the best entertainment is undoubtedly provided by 'Twenty Questions' while 'Press Conference' has been another major success. I can recall no outstanding talk during the year; there have been a number of brave attempts but nothing that has really succeeded. A welcome interlude of fun was provided in the Purim edition of the 'Musical Quiz'; while for sheer good regular entertainment Galai Zahal's Saturday Night Variety on records has maintained a high standard. The most embarrassing moments I recollect occurred during 'Amateur Hour' and the early programmes in the 'Tel Aviv Dances' series.

Bernard Shaw is reported to have said that the greatest modern invention is the switch that turns off the radio. In that case, we must give a special reward to the Electric Companies who, on many evenings, have obviated the need of even using a switch.

PICK OF NEXT WEEK'S PROGRAMMES: Annual review of Israel's politics (tonight at 7.45); etc. Arts (tomorrow at 7.30); the Arnon (Gold Zvi's successor at 8); Foreign Policy (Sunday at 5.45) and Reverend of 5712 (tomorrow at 8.45); American Literature by Shalom Kahn (Monday at 7.45); Kol Yisrael orchestra under George Singer in concert of Israel music (Tuesday at 9).

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BRIGHTER OUTLOOK FOR THE SHOPPERS

THE housewife who feels that New Year celebration is something like Passover spring-cleaning — a clear call to restock cupboard and wardrobe — need not succumb to frustration, as she might have done last year, gazing blankly into bare windows. The shops are full, just as Dr. Joseph declared recently, even if a high proportion of the goods have piled up because they are too inferior to attract loan purses. This is particularly so with hard-ware: clumsy mugs and opaque glass, flimsy plastic which melts at contact with tea, thick local-made china liable to stain — shelves are groaning with them. But there's no denying that every kind of kitchen utensil, from sieves to baking-tins, can be obtained for a reasonable price; I suspect that if their quality approached that of the aluminium ware issued to expectant mothers, kitchen pots would soon be hard to buy. An attractive 22 piece tea-service in heavy porcelain is now appearing in the shops at IL.16, dove-grey or corn-flower blue; the set is much cheaper than fine imported china which stores are finding difficult to get rid of. Dinner services continue fantastically expensive, but Hamashbir Hamerkazi has begun to sell a handsome allocation of Belgian porcelain, plain, white, and medium-priced. These large and small plates make good replacements, and many housewives would be glad to buy enough for a whole service, had not Hamashbir, by some unfortunate lapse, neglected to import saucers for their dainty cups!

Lakei Fashions

In Jerusalem, cool evenings herald the demi-saison, and even Tel Aviv has released its torrid grip on sun-weary citizens. A visit to some of the higher-priced dress-shops showed that manufacturers have not been napping: firms producing Lakei clothes have already sent in light-weight costumes, frocks and skirts, which compete very favourably with their non-utility counterparts. A cherry pure wool day-dress cost IL.25, half the price of similar luxury-taxed models, and a cloud-grey tailor-made in wool and rayon mixture cost a mere IL.17. Well-cut alpaca and pleated skirts, ranging from IL.8 to IL.12, another Lakei production, arrived in time to catch the latest coupon-release. Hamashbir, which specializes in Lakei goods, anticipated the consequent urge to "get something snipped out" by issuing a ration of locknit underwear and nylon stockings at sensible prices. For someone who doesn't mind sinking all their pin-money, and a bit more, in one extra-special garment, there are exquisite lacy blouses and severe black silk ensembles in these shops which preserve the standard of haute couture. Hats and bags, sewn in matching material, accompany the smarter two-pieces, which usually appear in linen or crêpe rather than rayon, for despite a substantial output of cotton shirts and shorts, none of this Israel-made cotton seems to find its way to the fashion industry.

Gifts Galore

New Year is a signal to send greetings (hawkers do a roaring trade) and if you class the festival with Hanukka and Purim, despatch gifts as well. In this department, there is no fear of being forced to purchase shoddy stuff through lack of better: articles for ritual use are not taxed, and display a high level of craftsmanship. The Oriental immigrants who embroider for Wise in their Tira workshop have employed gold and silver thread, intricate pattern and feathery stitching to decorate halla-cloths, shoulder-caps and tallit-cases. Gift-shops are treasure-houses of *objets d'art*, and I'm told that the range and variety have never been greater. Shopping for gifts or replacements this Rosh Hashana is truly a treat if you are able to afford it.

G.L.C.

Festive Mood

If you are planning a new frock to carry you through autumn and winter — make it a black one for it will serve you well for all dressed up occasions. The one on the right has a lace inset at the neck and a pleated inset in the otherwise slim skirt. The two pieces on the left can be worn either with or without a blouse.

Originals in The POST by Yigael Gerondi.

BRIDGE — By JERUSALEMITE

INTER-CITY TOURNAMENT

The Israel Bridge Federation held its annual general meeting in Tel Aviv last week-end. The newly elected Central Committee decided to begin the 1952/53 season with a team-of-four tournament in the three main cities in October. The tournament will be played at the following premises:

Bezalel and Seagull Clubs, Yarkon St., Tel Aviv; Maccabeah Club, 14 Jaffa-Nablus St., Haifa; Weizer's Bridge Club, off 38 King George Ave., Jerusalem.

The event is open to all members of the Federation. All interested are requested to contact the respective club secretary for further information.

The general meeting was followed by a friendly match between the three cities. The results were:

Haifa beat Tel Aviv by 72 match points; Haifa beat Jerusalem by 20 match points; Tel Aviv beat Jerusalem by 43 match points.

The victorious Haifa team was composed of: Dr. Wertheimer, Dr. Feldmann, Dr. Schwartz, Messrs. Pessach, Rosenstock, Spiegelglass, Kohn, Dunst, Wechsler, Kreisler, Gal, Dr. Litschka, Dr. Kaufmann, Mrs. Neumann, Lenke.

We reproduce a freak, which was responsible for quite a swing:

At one of the tables North opened with a spade, and East very properly threw in a four club shut-out bid; South called four diamonds (four hearts is the proper call), West supported with five clubs, and when the bidding came around to him again South chanced five hearts. All passed, and South made 12 tricks.

At another table the bidding was (East-West passing throughout!): — one spade, two hearts, three hearts, four diamonds (asking bid), four no-trumps, six hearts. Here again South made 12 tricks.

At a third table East-West defended with seven clubs doubled and went down three tricks for an excellent save.

It will be seen that seven hearts hinge on the finesse for the missing queen of hearts. In view of East's vigorous defensive bidding and the freak over-all distribution it is our opinion that the finesse should be taken through West in preference to the play for a drop.

EXPORT RECORD

A HOUSEWIFE who, without previous factory experience, set out four years ago to produce aluminium hollow ware, has established an export record for United Kingdom manufacturers by sending 99 per cent of her export production overseas in the first nine months of 1951.

She is Mrs. Patricia Armstrong, managing director of Armstrong Spinners Ltd., of Birmingham, England.

With a spinning lathe, a polishing spindle and a kick press, Mrs. Armstrong opened her factory with three employees. Many articles of aluminium hollow ware she thought lacked elegance and were hard to keep clean. She determined to design articles in line with the housewife's requirements. "For instance," she says, "I will not have a beaded edge on my teapots: instead I design teapots with a clean-cut edge. And every article I make has no crevices to accumulate stain. Sides and base meet in a curve instead of an angle." She chose a polar bear for a trade-mark "because it is clean and white."

Mrs. Armstrong works 10 or 11 hours a day in her green and cream factory. She has 90 employees, and pays this tribute to them: "I never tell them to do anything; I always ask them — and they have never let me down."

WANA

Here's to a Good New Year

By Molly Lyons Bar-David

SYMBOLISM is the keynote of the New Year dinner: almost every food served has some meaning besides its purpose of being partaken with pleasure. The *halal*, the leaves of bread, are traditionally round on *Rosh Hashana* instead of being braided, to symbolize a life happy without end, a year of health and fortune without a break. The wines will be sweet, for a sweet New Year. Honey, and delicacies made of honey, signify the same sweet blessing. Apples or pomegranates will be dipped in honey and a prayer recited over the first fruits. Farfel instead of noodles will be in the soup since their round shape represents the all-round completeness one wishes for the joys of the coming year. Carrot Tsimis is usually served, the shape of the slices, like coins, symbolizing prosperity.

Menu

Pomegranates, Apples and Carrots in Honey
Whole Gefilte Fish
Farfel Soup
Roast Chicken Brown Gravy
Mashed Potatoes (Tinned) Carrot Tsimis
Avocado-Cauliflower Salad
Teglach and Honey Cake Black Coffee

Whole Gefilte Fish

The "shelishi" or frozen whole cod now available is excellent for making this type of gefilte fish (you can add a bit of any other kind of fish to it if you wish). Do not section the fish. Leave head attached. After cleaning, remove the flesh from the skin and bones. This is best done by inserting the point of a sharp knife close to the backbone at the tail end, but do not detach skin from the backbone. Cut the skin from the flesh, working toward the head and keeping the knife blade close to the skin. Turn fish and remove skin from other side in same manner. To bone the fish thereafter cut the flesh from the bone structure, using the flesh that adheres between the bones. Put the following through the meat chopper:

1½ kgs. fish flesh and bones
1 large onion, Parsley, Carrot or squash.
3 slices dry white bread.

Beat up with an egg or egg powder. If you like add a pinch of mace or ginger. Restore the pulp between the bones and skin and fill the head (from which the gills, etc. have been removed). Lay whole filled fish on fish tray or long roasting pan with a perforated trivet. Cut up an onion and a gamba around the fish, pepper well and add 1 tbsp. of sugar. Add cold water to cover. Cover pot. Bring to quick boil, then simmer slowly for about two hours or until the liquid is reduced about two-thirds. Serve cold on a long platter garnished with parsley lemon and tomato slices.

Farfel for Soup

1 egg, 1 cup flour, pinch of salt. Knead into a hard ball and grate on fine grater. Spread on a board to dry thoroughly. Boil directly in the soup.

Roast Chicken

The ration this month turned out to be as tender as butter. Wipe the inside of the chicken with a towel. Rub with garlic and stuff with favourite dressing (on Rosh Hashana a sweet dressing such as cooked rice and raisins and sugar is very nice). Dressing should be sufficient to make the bird look plump. Sew together skin at neck and opening. Dust the bird off with flour. Place breast down in metal roasting rack fitted into roasting pan. Add fat to pot. Cover and put into a hot oven. Baste often, adding a little water to pan from time to time to keep from burning. To avoid basting and also to add flavour I often smother the chicken in parsley or celery leaves which have been dipped in oil. They keep the bird moist and add taste. At the very end I remove these leaves to let the bird brown well.

Teglach

Syrup

1 cup sugar (half honey if possible)
½ cup ginger

Teglach

2 eggs or powder 2 tsps. sugar 2 tbsps. oil ½ cups flour ¼ tsp. ginger ¼ cup chopped nuts.

Beat eggs, add sugar, oil, ginger, flour and nuts and mix to soft dough. Roll into a long rope one inch thick and cut into half inch pieces. Bring the syrup to a boil and keep boiling slowly on small flame. Drop in the tegiach one at a time and when all are in, cover and cook on low flame. Keep covered. After half-an-hour or so the top layer begins to brown. Stir with wooden spoon carefully. Cover again. Cook until all teglach are golden brown. When done they are crisp and dry inside, so test one. When done turn off heat. Add two thsps. boiling water and stir again. Quickly remove teglach from honey with perforated spoon and spread on large platter, none touching the other. Allow to cool until dry and glossy.

Honey Cake

3 eggs or powder ¾ cup tea oil (or 1 cup sugar, 1 cup honey or jam 2 tbsps. oil) ½ cup chopped nuts ½ cup raisins or other fruit or peel (optional) 1 tsps. vanilla (½ tsp. cinnamon, nut, allspice, cloves or ginger etc.) 2 cups brandy 1½ tsps. baking powder 1 cup, baking soda 3½ cups flour.

Beat eggs well, add sugar gradually and continue beating until light. Stir in the honey, oil, coffee or tea, and then the rest of the ingredients. Sift flour, baking powder and soda together and add last. Pour into paper lined and oiled wonder pot and sprinkle a few nuts on top. Bake for at least one hour until cake sets off from side of pan. Cool before removing.

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CALLING ALL TOURISTS — By Judy Cahen

HIGH HOLIDAY HIGHLIGHTS

PAGEANTRY, solemn religious ceremonial and colourful folk custom combine to make the next three weeks the most exciting of Israel's year 'round tourist season. And, as in years gone by, visitors to Israel will be able to join in a variety of religious observances and festivals which begin at sundown this evening with Rosh Hashanah and end on October, 11 with Simchat Torah.

For those tourists who spend time in the religious quarters of Israel's three main cities, the holiday season began a week ago. Wash lines were hung with sparkling white holiday linen, housewives lined up old family silver on balconies for diligent polish and the chalky smell of fresh whitewash was everywhere. Today began with the crowing of roosters fattening for holiday tables and narrow streets echoed with the beating of ram's horns as those Synagogue members chosen to usher in the coming Days of Penitence practised the blowing of the Shofar.

Absolution of Vows

Judaism's Ten days of Penitence begin tonight with Rosh Hashanah which is traditionally held to be the day of the Creation as well as the New Year. Then, on September 28, on the morning preceding Yom Hakippurim, the Day of Atonement, devout Jews will look to Synagogue for one of Judaism's most remarkable ceremonies — the Absolution of Vows — in which each supplicant appears before a court composed of three pious men who hear his prayer for release from the vows of piety he has taken during the year. Early Afternoon prayers on the 28th draw large crowds of worshippers who, according to custom, make their contributions in Synagogue to national institutions and charitable organisations, returning home for the last meal before the 26 hour fasting of Yom Hakippurim. At sundown, Yom Hakippurim begins and Israel's Jewish population, dressed in white, returns to Synagogue for the solemn Kol Nidre prayer and the devotions of the Day of Atonement.

While Israel's Tourist Information Centres will not schedule organized tours of Synagogues on Rosh Hashanah and Yom Hakippurim, authorized tourist agencies have reserved tickets for those visitors who wish to attend Holy Day services at larger Synagogues. The staffs of the Tourist Centres stand ready to advise tourists who wish to attend Rosh Hashanah services on Mt. Zion — the spot nearest to Mt. Moriah, where the Temple stood — or tour the Synagogues of the various communities during Yom Hakippurim on their own initiative. In Jerusalem alone, tourists can visit any of 480 houses of worship ranging from Rehavia's "Tesburun" with a seating capacity of nearly 1200 to the tiny "stieblach" — a word which stems from the German "stube" (room) — of Mea Schearim, Katamon and other religious Quarters.

Oriental Flavour

Less than a week separates Yom Hakippurim and Succoth — The Feast of Tabernacles — which begins this year on October 4 and ends on the 11th. Although the holiday is traditionally marked with a pilgrimage to Jerusalem and tourists will be able to join the thousands of Israelis who will travel to the capital city in special trains and busses, Succoth is a happy festival everywhere in Israel. Visitors to Haifa and Tel Aviv on October 3 can find in Haifa's Carmel market and the vicinity of the Tel Aviv Great Synagogue the same bustle which fills Jerusalem's Mahane Yehuda marketplace. For, during the days preceding Succoth, and especially on the eve of the Feast, Israelis purchase from a host of vendors the lulav — palm branch — and etrog — citrus fruit — the myrtle branch and the willow twig, which symbolize the Succoth harvest festivities. In each of the cities, too, Israelis of all backgrounds build their succoth — the open-air shelters which commemorate the tabernacles of the Israelites during their forty years of desert wandering after the Exodus. Although most city balconies offer little space for the more elaborate Succoth which stand on kibbutz territory during the holiday week, Jerusalem's Persian population decorates its Succoth with heirloom Oriental carpets of magnificent design and glowing colour and a walk through the northern oriental quarters of the city is a tourist "must".

Gay Spirit

While the greater part of Israel's population is on holyday throughout Chol Hamoed —the Succoth week — it is among the pious members of the citizenry that a visitor will find the gayest holiday spirit. Synagogues in the Chassidic Quarters of Jerusalem ring with prayer and the city's men of piety don their best satin coats and cartwheel fur "streimels." The religious kibbutz of Tsvia, on the site of ancient Tsvia where Rabbi Yohanan ben Zakkai husbanded Jewish study after the fall of Jerusalem to Rome in 68 C.E. has become the centre of a Succoth observance which has been revived only in recent years — the celebration of Simchat Bet Hashoeva, the Joy of Water. This ancient ceremonial, which was celebrated in the Temple as a thanksgiving to God for the replenishing of wells with the end of the summer drought, has gained renewed meaning with the settlement and irrigation of the Negev. This year, tourists and Israelis alike are expected to crowd the kibbutz grounds for the dancing and singing of the gay Water Festival. Tourists interested in travelling to Tsvia may secure transportation through the Tourist Information Centres which advise all visitors to take along a blanket against the chill of Israel's southern night.

Another piece of advice for tourists concerns Succoth services at Mt. Zion. While the Tourist Centre in Jerusalem will continue its daily 9 a.m. tours to Mt. Zion, visitors who wish to participate in holiday services in the Synagogue adjoining David's Tomb are advised to rise early, since services are conducted at 7 each morning. During Succoth Israel's pious do not wear the phylacteries which are used by the observant on other days of the year.

Sins Expunged

Succoth ends on October 11, Sh'mini Azereth and Simchat Torah, the Rejoicing of the Law on the Eighth Day of the Feast. Visitors may attend the service which is the delight of Israel's majors and minors. The latter, in particular, enjoy already on the eve of Feast, Hoshana Rabba, a ceremony in which the sins of the past year are expunged as worshippers strike the backs of Synagogue benches with a willow branch which sheds its leaves to symbolizing the shedding of sin.

To complete the holiday season, October 11 is Simchat Torah — the Rejoicing of the Law, which marks the end of the reading cycle of the Five Books of the Torah. Again, the Quarters of Israel's pious Jews are the scene of the greatest activity as the Torah is carried through the Synagogue and the streets seven times and the men of the congregation launch into fervid song and frenzied dance.

gardening notes

A BEAUTIFUL garden and experimental ground, situated on a stony area not far from the "Agricultural Training Centre in Memory of Dr. Arthur Ruppin" in the Emek Hefer, near Nathanya, was laid out in 1950. The 12 Dunam plot is easy to get at and is of special interest for gardeners and garden lovers.

Three principal aims are visible while walking through this garden: raising and cultivation of Israel's ornamental plants, shrubs and flowers; introduction of plants, which can succeed here if helped to adapt themselves to conditions of environments to which they have not been accustomed, like food, temperature, moisture and altitude, a process called acclimatisation; demonstration of simple ways to combat soil erosion in landscape lay-outs.

Rare and unusual plants are still being collected from all corners of the country. Botanical gardens of the Mediterranean zone have been approached to send local plant seed and cuttings. Some of them acclimatized already completely like *Spartmannia africana* and various Buddleias. Altogether 595 different plant kinds have been set out in the garden. Those which prove successful will be introduced to home gardeners via nursery men.

This is the first model plot of its kind in our country. In the well kept nursery under a big shade trellis raising methods are tried, outside landscaping effect of the grown plants is shown. At a five dunam spot, set aside for experiments in floriculture, roses collected from all over the world (basis for a Rosarium) and luxuriant new breeds, such as carnation novelties, are tested. Shrubs like Hibiscus rosa sinensis are arranged according to colours. Some lawn mixtures and their different treatment are exhibited.

Soil Fixing Plant

The contour lines of the spot run according to the altitude. To hold declivities, soil-fixing plants, such as Mesembryanthemum and some Verbena species have been used. To prevent further soil erosion, caused by wind and by water, the main and side paths separating and connecting single parts of the garden are fastened with pieces of lawn, so-called soda.

The garden is planned and worked by the Nurseries and Ornamentals Section of the Horticulture Department, Ministry of Agriculture. Gardeners as well as amateurs should visit it, to see possibilities of Israel's landscape's form, development and variability.

A. R.

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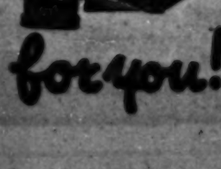
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A LIBRARIAN'S TRAVELS

By CURT WORMANN
Director of The Jewish National and University Library

My recent seven-month tour of libraries and library schools took me to the U.S.A., Britain, France, Denmark, Germany, and Switzerland. Not having been abroad since coming to Israel 17 years ago, I was naturally eager to observe at first hand the latest developments in library science and technique in some of the world's great cultural centres. The tour was timed to coincide with the preparation of plans for a new building for the National and University Library in the city of Jerusalem, in addition to that on Mount Scopus, and for the projected School of Librarianship, so that the final decisions might be taken in the light of the best modern practice.

Hebrew Books in U.S.

Four of my seven months abroad were spent in the U.S.A., as the guest of the Rockefeller Foundation which is deeply interested in promoting the library movement in Israel. I met with the utmost helpfulness and cordiality wherever I went: at the great Library of Congress in Washington, at many university and public libraries, at library schools, at all Jewish institutions of course, and last but not least, at our own Embassy. The widespread American interest in cultural activities in Israel was reflected in many of the leading libraries, where they are building up good reference collections on the State of Israel. Incidentally, it made me feel still more at home to find on file in many libraries copies of our Library's bibliographical journal, "Kiryat Sefer." "The Israel Exploration Journal," and other scientific periodicals, *The Jerusalem Post* and quite often our Hebrew papers as well.

Though the American Friends of the Hebrew University collect large numbers of valuable books and periodicals for the National and University Library, my presence in America proved to be a further incentive to generosity. I was given ample opportunity by the Library of Congress, some of the largest university and public libraries, and several well-known individuals with important collections of their own, to make my selection of books (many thousands of them) on a great variety of subjects. How much all these books will mean to our scientists and scholars, who are severely hampered in their teaching and researches by the inaccessibility of our great collections on Mt. Scopus, to the students, and the whole cultural and educational life of Israel, I need hardly stress.

In England and Denmark

In response to an invitation from the British Council, which has for many years fostered cultural relation with Israel, I spent three weeks in England. There, too, I was made cordially welcome and given every facility for observation at the British Museum, the Oxford, Cambridge and London University libraries, public libraries, library schools and other cultural institutions. Our ties with English libraries, and especially with the National Central Library were further cemented by arrangements for the exchange of more publications. In all these efforts I had the valuable assistance of the Library Association and the Friends of the Hebrew University in London.

Next I spent several interesting and pleasant days in Copenhagen as the guest of the Royal Library which has one of the finest collections of Hebrew literature extant in Europe since the Wholesale looting of Jewish libraries by the Nazis. I arrived just in time to attend the opening of a well-planned exhibition of modern Hebrew books, periodicals and newspapers from Israel which was held in Copenhagen by the Royal Library. The public was especially interested in the exhibit of Hebrew translations from Scandinavian literature.

Contacts in Europe

I then went on to Paris at the invitation of UNESCO to attend the 1952 session of its International Committee on Bibliography as a guest. This was an unusual opportunity to obtain an insight into recent national and international developments in the field of bibliography. (I might mention in passing that the National and University Library is the depository of UNESCO in Israel, and also of the United Nations and the Library of Congress).

Excellent cooperation was established in particular between Dr. Ranganathan, the Librarian of the University Library in Delhi, and myself for the development of Library services in Asia. I also had the pleasure of meeting the Director of the Bibliothèque Nationale who kindly showed me round his library. We arrived at an agreement to extend the scope of our exchange of publications.

After Paris I spent four weeks in Germany, where I negotiated on behalf of the Jewish Cultural Reconstruction Inc. and the Hebrew University (which is a member of that organisation) for the transfer of Jewish collections to Israel and for obtaining books essential for research purposes.

While in Switzerland at the beginning and end of my journey I visited the Bibliothèque Nationale in Berne and the university and public libraries and the Jewish Community Library in Zurich. The Friends of the Hebrew University there are most helpful in collecting books for our library.

No Shortage Space in Jerusalem

On my return to Israel I find that the problem of space for our rapidly growing collections which has been acute ever since the University went into exile over four years ago, has become really desperate.

For the present we are trying to ease up matters by securing — with great difficulty — a little more space for stack and service rooms. But it will not be possible for the Jewish National and University Library to give the service it can and should give, until it can make all its books, and primarily its valuable collections on Mt. Scopus, readily accessible to our University teachers and students, professional people and the public at large.

In any event the new building which has been so long projected is now urgently needed for housing the hundreds of thousands of volumes received during the past four years.

One of the many smaller places of worship in the lanes of Jerusalem. Photo by Braun

FATE AND FICTION

WITH HOPE FAREWELL. By Alexander Baron. Cape, London. pp. 204. 12/6.

A WALKER IN THE CITY. By Alfred Kazin. Gollancz, London. pp. 191. 12/6.

On rare occasions the writer of a novel touches a responsive chord in the reader's mind; reading ceases to be a passive pastime, and becomes an active part of one's own experience.

If the reader happens to be a reviewer as well, he relaxes with a sigh of relief, and finds himself closing the book without any of his wellworn and trusted adjectives at hand.

Such was my experience with Mr. Baron's fourth novel, "With Hope Farewell." And I had to read it through a second time, as it were detachedly, to form a judgment.

"With Hope Farewell", is a book of Jewish life in London, a trite enough subject treated with artistry and understanding, and the only book on English Jewry which has conveyed to me any sense of reality.

It is Mr. Baron's precision and balance that are remarkable. His hero is a young boy, growing up between the wars in a more or less assimilated family. His struggles in Grammar School, his revulsion from the strange, Eastern atmosphere of the Synagogue, his shrinking from any hint of the exotic, are related with compassion and a touch of humour. For in England the cardinal sin is to be different; and Jews, whether they express it in large weddings and borrowed jewellery, or a violent culture lust, or an overaccurate imitation of their neighbour's habits, are different.

How Mark Strong, the hero, comes eventually to accept and reconcile himself to this "difference" is the theme of the book. Here are the familiar reactions, in the Jewish Christian conflict, carefully and factually noted down, here are the real slights, and the imagined ones, the anti-Semites' hostility and the defensive Jewish segregation and the clumsy lack of understanding on both sides and the fear...

But "With Hope Farewell" is certainly not a tract on anti-Semitism. It is a novel, throbbing with life and colour, with London scenes and London crowds. There are some very skilful human portraits. And the spirit of a mob is caught, and the awkward, inherent decency of London cockneys and the spirit of friendliness on a London bus.

Unlike many writers on Jews in England, Mr. Baron underlines the similarity in the lives, upbringing and education of his "fantoir", a similarity which only helps to strengthen the conflict.

He states the problem honestly, without moralising and leaves the reader to draw his own conclusions. A very good book.

"A Walker in the City" also has as its theme Jewish life in the Diaspora, but this time the setting is East Brooklyn, U.S.A. and the writer, now a University lecturer and a literary expert, reminisces on his own childhood. It is a pleasant rambling book, conjuring up the scenes and smells of childhood; the writer has a vivid descriptive talent.

The book has as its framework a series of walks, which recapture the living moment, and through them the author pursues his journey through time and space. Mr. Kazin manages to keep alive his boyish sense of wonder as he stumbles on the world of music and literature. To read this book is to have the sensation of listening, in an armchair, to a very agreeable and cultured afterdinner companion.

JUNE ROSE

NEW TRENDS IN LAW

By NORMAN BENTWICH

CURRENT LEGAL PROBLEMS. (1952. Vol. 5.) Edited by G.W. Keeton and G. Schwarzenberger. Stevens, London. 240 pp. 35/-.

This is the fifth annual volume published on behalf of the Faculty of Laws of University College, London, and containing public lectures on current legal problems, delivered in the Faculty by its members. It is a most useful contribution because all the subjects treated are actual, and each is dealt with by an expert. Of the 13 papers, 12 are concerned with subjects of national law, and three with international law. The book will have a living interest for lawyers and others in Israel, because many of the subjects examined are a part of the law of Israel, as it was taken over from the British Mandatory Administration.

Among the subjects of English law is the position of the director of limited companies as a trustee, by Professor Keeton. It is interesting that he refers to the observations on the subject by the late Horace Samuel, in his book "Shareholders' Money," in which he analysed the decisions of the Courts on the liability of company directors. Mr. Samuel, as many will remember was a leading and fearless advocate in Palestine of the Mandate, for some 15 years.

Nationalisation of Industries

Mr. Scammell, writing on nationalisation in legal perspective, examines the procedure of the nationalisation of the major British Industries, coal, iron and steel, electricity and gas. He points to the differences in dealing with coal, where all the assets and equipment of the private coal companies and coal-owners have been nationalised, and with iron and steel, where the securities and shares of the companies have been expropriated for the nation, but the ownership in the physical assets and undertaking remains in the private companies. He examines also the constitutional position of the National Corporations in charge of the nationalised undertakings, which affects the extent to which judicial control can be exercised.

The Statutory Man

Mr. Richard O'Sullivan, Q.C., who writes on officialdom and infancy, points to a danger of our day of executive legislation about social welfare, that it creates a new type of 'Statutory Man', in place of the 'Common Man', who has less personal responsibility because everything is laid down for him. But he notes a new tendency of the State in Great Britain: "It is no longer the Secular state of political economists, but is a body conscious, after trial and error, of its own limitations and ready, in its highest officers, to recognise and to acknowledge the operation of moral and spiritual forces that give dignity to our service and direction to our life and to our Law."

The Law of Libel

Mr. Dennis Lloyd deals with the reform of the law of libel. As the Israel law of libel is based on the English Law, his proposals deserve special consideration. On the controversial issue of group libel he agrees with the report of the Royal Commission which rejected legislation to that end.

The question was raised largely because of anti-Semitic writings, for which it was found difficult by the Jewish community to obtain a remedy. In his view the civil process is not an appropriate measure for tackling the evil. The civil action would provide the propagandist with an admirable forum to disseminate his venom before a still wider audience. If a remedy is to be sought in Legal process, the appropriate procedure would be to create an offence against public order, triable by a magistrate, and punishable by heavy fine or a short term of imprisonment, and with power to the Bench to order the discontinuance or suspension of a publication.

Principle or Precedent

Mr. Raphael Powell, who is a Jewish Reader in Law at London University writes forcefully and suggestively on Roman contributions to the reform of English Law. He marks the contrast between the approach of a Roman lawyer and the English lawyer to legal problems. And he quotes a learned Scottish Justice: "The civilian lawyer naturally reasons from principles to instances; the common lawyer from instances to principles. The civilian puts his faith in syllogisms, the common lawyer in precedents; the first silently asks himself on each new problem arises, what should we do this time? And the second asks aloud, what did we do last time?"

Mr. Powell makes a strong case against the reliance on judicial precedent. So does Lord Justice Denning, a Judge of the English Court of Appeal, in the first paper of the volume. That was an address delivered before the Bentham Club on the need for a New Equity. The Lord Justice, who has a reforming mind like the famous Benthamite himself, makes a strong plea for radical change in many of the concepts of English law. He sees no hope in the judges, for they are forbidden law. He sees no hope in the House of Lords, for they are bound by their past decisions, even though they have become out of date. The new Equity, he thinks, is to be found in the spirit which is alive in our Universities.

This remark is justified by the lectures in this volume. For they manifest a healthy independence of judgment and sober criticism by the teachers of law.

The three papers on International Law are: "International Law of the United Nations", by Dr. Cheng, son of the Chinese Ambassador; "Legal Aspects of the Schuman Plan," by Mr. L. Green, another Jewish lecturer who is an assistant editor of the book; and "Protection of British Property Abroad," by Dr. Schwarzenberger, one of the editors. The dispute between Great Britain and Persia over the concession of the Anglo-Iranian Oil Company is the subject of that last paper, and it is examined from all its legal aspects and in historical perspective.

a bookseller's tip

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Poets' Corner

FAITH

Hey, you diggers all, all you miners of the deep,— see the mattock in my hands! See how from the murky masses
It cuts casements and shafts for all the senses.
It was evening, dense and stifling. I knew the end had come. I could not cry "Hosannah." So into my hand I lifted —
Faith.
And I made it my mattock.
See the gleaming, glowing mattock. Look at it from the murky masses. See, — it is in my hands.
It has shattered time's rhetoric. It has shattered all the little figures lying naked in heaps all along the path.
The mattock is in my hands. It has burst every dike and dam — and a flood sweeps away the ruins.
The flood! The flood! It foams and drowns mountains
And the illusions of Mount Hor.
It was a dark night. A dark night on the waters. (Who will hang out fires on sea and stillness?)
Look, look! How fertile, warm-bosomed, steaming
And new the earth once more arises.

AMIR GILBOA

From "Songs of Early Morn," first published in "Orlogin." Translated from Hebrew by Dov Vardi.

American Judaica

A recent issue of "Circle in Jewish Bookland," edited by the Jewish Book Council of America lists, among others, the following titles:

The Great Jewish Books And Their Influence On History. Edited by Samuel Caplan and Harold U. Ribalow. New York. Horizon Press. 351 pp. $3.75.

Karaite Anthology. Excerpts from the Early Literature. Translated from Arabic, Aramaic, and Hebrew Sources with Notes by Leon Nemoy. New Haven. Yale University Press. 412 pp. $6.00.

Hebrew Criminal Law and Procedure. By Hyman E. Goldin. New York. Twayne Publishers. 308 pp. $4.75.

Those We Remember. A Headline Parade Anthology. By Samuel J. Citron. (Twelve Plays) Jewish Education Committee of New York. 175 pp. $2.75.

Moses The Man. By Lawrence Alloway. New York. Vantage Press. 236 pp. $3.75.

Westminster Historical Maps of Bible Lands. Edited by G. Ernest Wright and Floyd V. Filson. Philadelphia. The Westminster Press. 16 plates. $1.50.

Max Leopold Margolis Scholar and Teacher. Philadelphia. Alumni Association—Dropsie College for Hebrew and Cognate Learning. 124 pp.; $2.50.

Isaac Loeb Peretz: A Source Book for Programming. Compiled and edited by Philip Goodman. New York. National Jewish Welfare Board. 64 pp. $0.75.

Jewish Dances. By Ruth Zakara. With Illustrations, Stories and Musical Arrangements. Los Angeles. Kilbourngraph. 54 pp.

The Cantor Talks. Compiled by Binnah Isaak. Temple Mishkan Tefila. Boston. 313 pp. $1.50 (recipes according to the dietary laws).

WISDOM OF THE AGES

TORAT HAHEDDOT. Selections from the written and oral law from early and later scholars. Collected and arranged by Israel Jacob and Abraham Baruch (Amiad). Privately printed. Jerusalem. 192 pp.

BE'OHOLEI SHEM. An Anthology on Charity and Social Work in Israel. By Hana Japhet. Zayin. Jerusalem. 336 pp.

Pious Jews have always loved anthologies. The book of Proverbs was probably the first and Psalms perhaps also falls within the category. Later anthologies tend naturally to repeat each other, since all that is memorable and epigrammatic is already well-known, and the rest consists of a vast amount of pious, kindly, gentle and sententious sayings which, when uttered, were momentary rather than momentous.

In that case, what distinguishes one collection from another? Possibly the extent of the field over which the anthologist ranges and the light the material sheds on the mind and approach of the author. The collection by father Arsten and his son reveals the best type of Hasidic mind in all its gentle piety, ingenuousness and almost childlike innocence. There are, however, the profound depth of spiritual insight and the occasional true mystical flashes which are of the very essence of true Hasidism.

"Torat Hasiddot" covers a very wide expanse of learning, and the authors have not hesitated to indulge in long extracts from works which do not normally fall within the purview of the average rabbinic reader and which are not available even in large libraries. A glance at the index indicates that literally hundreds of authorities have been drawn upon apart from the vast storehouses of Bible, Talmud and Midrash.

Mr. Japhet's book has two novel features among rabbinic anthologies. It is written to a plan and for a definite purpose. Designed as a memorial to his whole family who perished in Hitler's Europe, the book deals with charitable and social work in Israel throughout the ages.

The statements quoted are numbered and usefully classified under the sub-headings into which social and charitable work can be logically subdivided. The execution of the plan, however, is not quite scientific. The order in each section is not fixed and follows, if anything, the whimsy of the anthologist's mind. Thus on one page, dealing with the value of charity, we have a statement by Claude Montefiore jostling along together with quotations from Sefer Hasidim, Maimonides, and the Cabbalist Moses Cordovero. If the lips of the righteous really move in unison with those of the speaker when their words are quoted after their death, there must have been interesting arguments and conversations taking place on the astral sphere while this book was being compiled. As a whole, it is an impressive collection and has the merit of introducing many memorable sayings, including short poems by Israeli writers and social workers of our own generation.

If this book reflects the spirit in which social work in Israel is being conducted by the official agency in which Mr. Japhet holds high rank, then the community can congratulate itself on being very well served.

A.E.

THE JEWISH AGENCY FOR PALESTINE, Absorption Dept. — MINISTRY OF EDUCATION AND CULTURE, Language Dept.

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RELIGION AND STATE

The author of the following article is lecturer in organic chemistry at the Hebrew University and founder of the religious workers' group in the Jewish Labour Federation (Histadrut).

By JESHAIA LEIBOWITZ

THE restoration of Jewish national independence and the assumption of the functions and responsibilities of statehood by the Jewish people mean a supreme test for Jewish religion. In fact, this turning-point in Jewish history presents Jewish religion with a problem which is not at all the political one of the interrelationship of state and religion, but a purely and truly religious one within the frame of religious consciousness and religious practice itself. It is an intrinsic crisis of Judaism as embodied in Law and Commands — in the Halakha, and as fateful a crisis as that provoked 1900 years ago by the destruction of the Temple. Just as the generation of Rabbi Yohanan ben Zakkai faced the momentous question: Can there be a legitimate continuation of Judaism in the Galut and without the Temple? — so this generation of religious Jewry faces the question: Can there be a legitimate continuation of Judaism without Galut and without foreign domination.

The resign of the Law in that frame in which it survived until our days, its formation as the clear-cut and binding Halakha and as the traditional way of life, consecrated by generations — all this took shape on the basis of a factual pre-supposition which was and is the indispensable condition for the realization of this "regime of the Torah" — the supposition that the Jewish people in actual history lacks national independence and national functions and that, therefore, the Jew is not burdened by the duties and responsibilities of a citizen of a state. This condition may never have been stated in so many words, it nevertheless expressed the historical reality not only of the Galut but also of that of the Second Temple, and it was tacitly assumed in the shaping of the Halakha and profoundly affected the formulation of the religious duties of the individual and of the community.

Community Without Limits

The "regime of the Torah" as expressed in the Halakha is a way of life for a man who does not include in the plans and prospects of his life the functions and duties of a responsible citizen of a state; it is a regime for a community which can dispense with problems of defence, of internal and external security, of foreign affairs and diplomatic relations, of the keeping of an army and a police and an administrative apparatus, of the decision on war and peace, of production for the supply of its own needs, even of a judiciary which functions not by voluntary consent of the parties but by compulsion.

Religious thought and religious consciousness in Judaism, and their expression in Halakha, knew of two forms only of a Jewish state which could legitimately claim acknowledgement by religion and arrangement by the Law: the quasi-prehistorical one, "the Kingdom of David and Solomon," which in traditional religious vision took a semi-mythological character; and the quasi-posthistorical one, "the Kingdom of the Messiah," relegated to a hypothetical future under utopian conditions. But Jewish religious thought and religious law never did ponder on the possibility, or contemplate the eventuality, of national independence and statehood established within historical reality, not in indefinite times and under utopian conditions, but just in 1948-1952, under all the given conditions and circumstances, the possibilities and necessities, the obligations and functions, the physical, mental, moral and technical forces and factors of an utterly unchanged and unredeemed world and an unchanged and unrepentant Jewish people. Something religiously unexpected and unforeseen did happen. Theologically spoken: the God of Israel who is the Lord of History, revealed Himself as not bound by any human historiosophy, not even a presumed religious one.

Hence the utter confusion and helplessness of traditional religious Judaism in the presence of the reality of this independence and this state. The most poignant symbol of this religious confusion and perplexity is the "Hallel" recited without the traditional benediction on Independence Day.

With the inclusion of political, national and social functions in the framework of duties and responsibilities of the Jew as an individual and of the Jewish people as a socio-political reality, the traditional "regime of the Torah" suddenly proved both excessive and deficient: excessive in so far as its commands and instructions interfere with the performance of the functions of a soldier, a sailor, a policeman, an official, and generally of a citizen responsible for the welfare of his state, in accordance with the problems and necessities of the reality of our times; deficient in so far as — in contrast to its claims of being a comprehensive and all-embracing system and way of life — it fails to teach and to instruct how to run this state and how to perform, according to the Torah, the essential national and social functions under the given circumstances.

Critical Dilemma

Religious Jewry is now faced by the momentous choice between two possible approaches to the religious crisis, and its choice may prove decisive for the future of Judaism. It is the choice between the ornamental and the existential concept of the Law.

(1) Either the meaning of the Torah is merely to adorn with religion a life whose existential basis is religiously irrelevant and should, therefore, not depend on the Halakha but on extra-Halakhic factors, i.e. the non-Jewish world, while the establishment of an all-embracing reality "according to the Torah" is not imposed on Man in History but left to God and relegated to Messianic times.

In this case the traditional way of life prescribed by the existing Halakha may be considered as something absolute, independent of socio-political considerations. Hence it is incumbent on the Jew as an individual and on the Jews as a community, in order to observe this Halakha, to insist within the framework of a foreign society and under a foreign domination responsible for maintaining this framework, until the ultimate and supranatural Messianic redemption.

It follows logically and morally that the establishment of the Jewish state in our times is a most grievous sin and a rebellious against the intention of the Torah. This is the attitude of "Neturei Karta" who — quite consistently from their point of view — do not acknowledge this state as "Israel", reject its very existence as sinful, and boycott its functions and its activities.

(2) Or the Halakha is understood as the intention of basing on religion the whole of life, including its essential socio-political pre-suppositions.

In this case, the assumption of self-determination and of self-responsibility for one's mode of existence in the politically, morally and legislatory conditions for the fulfilment of the Torah, and the establishment, and then the preservation, of national independence and statehood become a primary sacred duty. Hence this state, even if governed and run by transgressors and sinners, in truly the State of Israel, for whom the individual Jew has to assume full responsibility, because its preservation and development and the performance of its essential services are truly religious obligations, not less than the daily prayers, Tephillin, Shabbat, and Kashrut.

Anyone accepting this view — and this goes for all shades of religious Zionism — as implicitly acknowledges, expressedly or tacitly, that the traditional religious way of life did not express the original intention of the Torah presumably merely the historically necessary — and, therefore, religiously legitimate — temporary adaptation of the Torah to circumstances in which the Jewish people had to dispense with the obligation of arranging its political and social existence according to the Law.

An Inescapable Choice

It is only by the second choice that the existence of a religious political movement and the postulation of "religious demands" within the state are made logically and morally possible and that the "struggle for a state according to the Torah" can be justified.

It is the tragedy of Judaism that organized religious Jewry — with the exception of "Neturei Karta" — tried to evade this choice and to avoid any clear decision. Both its fundamental attitude and its tactics since the establishment of the state were the religiously abandoned consciously and intentionally the Shabbat of the State for the price of the Shabbat of a Shabbat-observing sect, for whom this observance is made possible through the Shabbat-work of other Jews. Religious Jews do not abstain on Shabbat from using electricity (by means of a gadget) and water, provided the waterworks and electricity-works are run by other Jews. Religious Jews approve of the functions of the police on Shabbat and vote for the police budget in the Knesset, provided that other Jews serve as policemen. Religious Jews desire the existence of Jewish shipping, provided that other Jews serve as sailors. Religious Jews declare military service for girls immoral and sinful, but they approve conscription for other Jews' daughters, and vote for it in the Knesset, provided that their own daughters are allowed to dodge service.

One section of religious Jewry, which considers itself especially strict and zealous, is not ashamed to choose a way of observing the Shabbatical year which is only made possible for their 500 farmer-adherents by the fact that 100,000 other Jewish farmers do not follow their way. Religious Jewry is put to contempt and shame by presenting itself as a parasite, living on the services of the state and the society without partaking in the religious and moral responsibilities for maintaining these services. Thus Judaism presents itself not as the cause of the Jewish people and of the State of Israel, but as the cause of a small sect which is quite willing to found its existence and its peculiar way of life on the non-observance of the Torah by the Jewish people and by the State as a whole.

At the Crossroads

The rescue of religious Judaism from the mortal danger of religious, moral and social degeneration depends on the ability of religious Jews to make a clear decision on their mental and practical attitude towards the State as a living reality, i.e. towards its service and functions, and to submit to the State and the people — but especially to religious Jewry itself — a definite, comprehensive and constructive plan for running the State and providing for its needs "according to the Torah", a plan which is meant for fulfilment by the whole nation without privileges or exemptions for observant Jews.

The elaboration and presentation of such a plan is a matter of life or death for Jewish religion and Jewish religious education in the State. It is quite irrelevant whether this plan is accepted or rejected only at the price of a censorious approval of religious transgression by the state and the nation as a whole. Thus religious Jewry tacitly admitted the necessity of running the state independently of the Halakha, but nevertheless continued to attack the state and its Government for their non-religious behaviour.

Price of Observance

Organized religious Jewry abandoned consciously and intentionally the Shabbat of the State for the price of the Shabbat of a Shabbat-observing sect, for whom this observance is made possible through the Shabbat-work of other Jews. Religious Jews do not abstain on Shabbat from using electricity (by means of a gadget) and water, provided the waterworks and electricity-works are run by other Jews. Religious Jews approve of the functions of the police on Shabbat and vote for the police budget in the Knesset, provided that other Jews serve as policemen. Religious Jews desire the existence of Jewish shipping, provided that other Jews serve as sailors. Religious Jews declare military service for girls immoral and sinful, but they approve conscription for other Jews' daughters, and vote for it in the Knesset, provided that their own daughters are allowed to dodge service.

One section of religious Jewry, which considers itself especially strict and zealous, is not ashamed to choose a way of observing the Shabbatical year which is only made possible for their 500 farmer-adherents by the fact that 100,000 other Jewish farmers do not follow their way. Religious Jewry is put to contempt and shame by presenting itself as a parasite, living on the services of the state and the society without partaking in the religious and moral responsibilities for maintaining these services. Thus Judaism presents itself not as the cause of the Jewish people and of the State of Israel, but as the cause of a small sect which is quite willing to found its existence and its peculiar way of life on the non-observance of the Torah by the Jewish people and by the State as a whole.

At the Crossroads

The rescue of religious Judaism from the mortal danger of religious, moral and social degeneration depends on the ability of religious Jews to make a clear decision on their mental and practical attitude towards the State as a living reality, i.e. towards its service and functions, and to submit to the State and the people — but especially to religious Jewry itself — a definite, comprehensive and constructive plan for running the State and providing for its needs "according to the Torah", a plan which is meant for fulfilment by the whole nation without privileges or exemptions for observant Jews.

The elaboration and presentation of such a plan is a matter of life or death for Jewish religion and Jewish religious education in the State. It is quite irrelevant whether this plan is accepted or rejected by the present majority. Contrariwise, the customary "religious demands" presented to the State and society with the aim of exempting religious Jews from generally acknowledged civic duties and obligations, are distasteful on grounds of religious conscience, public morality, and human decency. The lack of a real programme for a socio-political regime according to the Torah, combined with organized activities on the political stage of "religious demands", turns the great struggle for the Torah into clerical politics and tactics: there is no struggle for a definite, comprehensive and all-embracing vision of a special way of life of a people, but only petty encroachments on the freedom of private life.

Evolution of Religious Law

The master-plan of religious Judaism for the real and living Jewish state requires a new Halakhic legislation on all issues of public life and national and social services for which the existing Halakha does not provide because these problems were outside the scope of Jewish life and consequently also outside the scope of the religious law. New Halakhic decisions may involve departures from the age-long, sanctified way of life which presupposed lack of statehood and of responsible citizenship. These departures would in no way affect the Halakhic legitimacy of such new decisions.

It is utterly impossible to solve the religious problems and to discharge the religious duties of post-Galutic, non-Messianic Jewry by an appeal to a Halakha which did not envisage the emergence of today's realities. Therefore, the Eternal Torah calls for a new interpretation on all points of public life — State, politics, administration, military, public services, economics.

Who is to make these momentous decisions, to elaborate and to proclaim the programme of Jewish religion for the Jewish people organized in the Jewish State? None but an organized community of religious men and women who actually participate in bearing the burden of the State and its services and who feel in their bones the religious problems deriving from this new chapter in Jewish history.

There is no prospect for any action being taken by the Rabbinical authorities. Though invested with full Halakhic authority for making all and any decision which may be deemed necessary from the point of view of the fulfilment of the Torah, the Rabbinate will do nothing because it is psychologically (though by no means religiously-legally) bound by a tradition which integrated the Galutic existence in the body of religious consciousness and religious law. It is therefore utterly unable to deal with religious problems which have no precedents in the Galutic existence and which cannot be resolved without bold initiative and without taking religious risks and religious responsibilities.

The future of Judaism as religion rests on the initiative of the community of religious workers, farmers, soldiers and servants of the State.

New Land at New Year

A view to the east from the hills of Galilee of fields and fishponds in the valley reclaimed from the swamps of Hulch. Photo by Braun

KADDISH D'RABBANAN

In memory of the poet Isaac Rosenberg, killed in action in France, April 1918.

On Israel and the angels and on all
Who toil in Torah may thy blessing fall;
And wheresoever they may spend their days
And howsoever they may utter praise,
And whether here or there in Time or Space.
Whether in Tel Aviv here by the sea
Or at High Safed up in Galilee,
Whether in Stamboul on the Golden Horn
Or in Mayence long years are we were born;
Bless thou their seed and hold them worthy as
The Princes of the Exile. Which man has
Counted their multitude?

— Turn and turn about,
All angel-wrestlers.
Struggle in and out,
Ye fadges in the gates and heads of wheels
Who teach the Torah by the Thirteen Rules
And on their offspring
on who tribute pay
To Torah when we think we break away —
For sustenance of thinker and of thought
By food and drink and by the vision caught
In meditation. Turn around and see
Our brother trussed by hand and foot and knee —
Isaac who on a French Morish day,
A ram fallen in futile sacrifice.
Woe; and say blessings o'er our progeny
That they may hold full many such as he.

I. R. LASK

A TIME FOR MORAL BALANCING

By ARTHUR SAUL SUPER

"LET a man," said the Rabbi, "ever regard himself as if he were half guilty and half-deserving, then, if he fulfils even one command, happy is he for he has inclined the scale towards merit: if he commits one sin, woe is him for he inclined the scale towards his guilt."

Rosh Hashanah is the season of the year when an individual is expected to make an examination of his conscience. In the imagery of the ancient sages it is the time when the books of life are opened and every man's deeds are recorded therein and judgment is passed upon them. Homiletical literature is full of the question raised by this legend: Is man then judged at one season of the year only or is not mankind judged all the time and should not the awareness of spiritual self-examination be a constant all the time?

In Israel, since the establishment of the State, Rosh Hashanah has become a time of national self-examination. The stress and fever of the parliamentary session is over, the whole agricultural economy pauses between harvests and seasons and there is a little time and leisure for that deep reflection which we deny ourselves during the year. For the high adventure of the years of peril and challenge is no more. Statehood has come and it is now a little humdrum.

Ordinary Tasks

Challenging the powers of the earth and throwing the millennial "No" of history to the claims of Jewish nationhood back into her teeth, was an exalting experience. Governing some million and six hundred thousand average human beings with their limitless wants so important to them, so commonplace to the machinery of government, is quite another. Working in a kibbutz before the State was established was a romantic thing. You were manning an important defence point, you were creating absorptive capacity, you were proving to yourself, to world Jewry and the world at large that the Jew could grapple with harrumaps and bring forth fertility. Working in a kibbutz in the achieved State is but a process in the productive machine, with markets and prices to watch, with bargains to drive, aye, even with labour to hire and fire, and with the constant danger that the old idealism might recede into the background. To be a secret member of Palmach or Hagganah was high adventure, to be a conscript serving two and half years in an official army is another thing again.

So because life for so many is the sum of doing the ordinary things which must be done without too much imagination, it is highly necessary for the nation and the individual to set aside a period for reflection, for self-examination and for merciless self-judgment. Such a time might well be the present Rosh Hashanah season with its traditional associations of this nature.

But the national moral balance sheet is in a sense that of the individual writ large either by commission or omission. If he is content to have everything to the government without comment or interference neither praising the good nor yet condemning the bad then he must share in the guilt, while taking no merit for the good. Perhaps in this respect the nation cannot look back upon the past year with any sense of great moral attainment. Public opinion has been at a low ebb during the year and public morality might well have been higher, as witness the collapse of the campaign against the black market. There have been insufficient signs of the growing will of all elements of the people to come together as a nation. There have been too many whispers of criticism of one section of the community by another so that although racialism has not yet reared its ugly head among us, we must, in a deep searching of conscience, confess that we need to sharpen our moral perceptions on this issue lest evil days come upon us.

Common Concerns

On the other hand positive signs of a national responsibility have also not been wanting as evinced by the help so spontaneously given to the ma'barot last winter by all youth organizations. Perhaps if the government called for more sacrifices and specified clearly what was required, they would not find the people of Israel wanting. Judaism, after all, as we recall at this season, implants morality not by preachments but by nurture in the constant practice of good deeds.

We must determine in the New Year that the welfare of the State be the concern of every citizen at every moment of the year. So too must the leaders, be it in the national councils of the nation or as members of a humble rural council have, in the discharge of their duties, a sense of this moral awareness. No nation can succeed if its destinies are controlled merely by the results which are produced by the automatic intermeshing of the gears of the party machines. Behind the party surely stands a political faith and behind that faith some sort of an ideal. How often do politicians commune with that ideal? The man, whose actions great or small, determine the direction of a nation, cannot afford to be merely a cog in a machine. He must learn to relate what he does to a larger purpose. Without such vision democracy cannot be made to work. It is because the ordinary citizen had not been made to feel this sense of purpose in government that the feeling of "they" and "we" grows up, that separatism and indifference flourish and the fresh springs of democratic idealism dry away into deserts of disillusion.

Moral Balance

Such are the moral balances that are cast at Rosh Hashanah. As the Rabbis say, man's destiny is very delicately balanced between the triumph of a civilization using its gifts to create a fuller life for all and disaster of a new conflict which will destroy all. How are we to bring the balance down on the side of a positive future of happiness for Israel and mankind? We must be watchful and critical and morally sensitive even though the rawness of our moral awareness hurt us at times. In international dealings Israel has to defend its way of life and elemental security, but it cannot, for example, look with indifference on the claims to justice of the coloured peoples of Africa; it has to ask all the time about peace for the world at large as well as for itself. The moral issues are tremendous and weighty. How have we met with them? Is the balance guilt or merit?

To have done the daily task of holding the nation together during the year, to have defended its borders, to have fed its people, to have brought it so much nearer to economic and spiritual independence, these are positive achievements which must be on the scale of merit. There is a higher State, however, than the merely physical. To that State let us turn our minds at this season and ask ourselves if on this level we have served Israel well. Let us ask if on this level we shall on this Rosh Hashanah highly resolve to serve her well in the critical year ahead.

A Folk Tale From Yemen

The Devil and the Shofar

THERE is the story of a man who ran away from his wife.

Satan encountered him and said:

"Where are you going?"

He said. "I am running away from my wife."

"So am I running away from my wife," said Satan. Let us go together to a certain kingdom and as partners. I shall enter into the body of the king's daughter. Then when they are searching for doctors to cure her, you will give yourself out as a great physician and ask a huge fee for healing her, and we will share and share alike.

The man having agreed, they went to the said kingdom and Satan entered into the king's daughter. He came of her great injury and she became deranged. A call went out for doctors to heal her, and the stranger answered the call.

"I am a skilled physician but you will have to pay me a very large fee," he said.

They said, "Very well, but what if you don't succeed?"

He answered; "In that case, my head shall be forfeit to the king."

They agreed. The man then said to Satan; "Go forth from the king's daughter. They have already given us a large sum of money."

"I am not getting out," said Satan.

At the end of three days the courtiers came back and found that the king's daughter had not yet been healed. The stranger pleaded with them for three days' grace. Then he went in again and ordered Satan to go forth from the princess's body; which he refused to do.

The third day came and they wanted to put him to death. He said: "Give me just three days more and if I have not cured her by then the king can have my head."

But at the end of the final three days Satan still refused to go forth. So what did this man do? He said to the king: "Summon all your troops from all your dominions and let them assemble from every province and state and blow upon Shofarot, while those who have no shofarot can cry out with loud voices."

The king did so, and they came from all the places and they cried out and they shouted throughout all the kingdom. Satan heard them and said to that man; "What is all this tumult in the kingdom?"

The man replied; "Your wife has gathered together all the armies of the princes and they are coming to kill you."

As soon as Satan heard this, he leapt out of the window and fled; and the king's daughter was restored to health.

(From a 1922 Yemenite Machzor quoted in "Yemen Nevalim" by S. Agassi.)

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The JERUSALEM POST — SAAD Hanukka Toy Fund brought gifts to children in the camps. →

← While 5711 was the peak year of the Ingathering of the Exiles, the record in 5712 was on consolidation and resettlement, with development of industry and investment as the first steps in the fight against inflation. Construction of a giant plant like the Shiloahon Cement Works (left) at Hadera, with the equally big cement installation of Solel Boneh near Haifa, was evidence of the beginnings of "anew new."

5712

Just as significant was the arrival of Mr. Bruce McDaniel (below right) shown with the Prime Minister and U.S. Ambassador Edward Lawson Ad-ministrator of the U.S. Grant in Aid funds which were to help Israel through her period of difficulties. →

← Issue of the first passport was symbolic of maturity.

Special dredges and Dutch experts in land reclamation shared in the spectacular construction of the new Haifa harbour at Haifa. The level of the entrance canal from the sea is now controlled by a recently completed dam. ↓

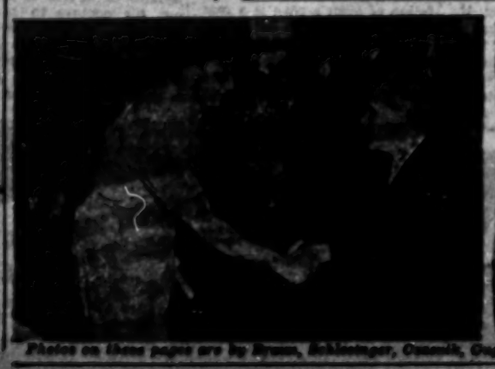
The three signatories of the Reparations Agreement were (from the Shorali Nahum Goldmann and Konrad Adenauer. Contents of night in the usually quiet Capital were provided by the milling crowds of dancers celebrating Independence Day and the many below showing police outside the Knesset observing young rioters organized by the Herut and Communist parties in protest the historic decision to discuss negotiations with German representatives.

The Desert Research Symposium brought scientists, and experts from all over the world. Some of the visitors are seen here collecting specimens in the Negev.

← Infiltration and the intermittent war along the frontiers did not leave, despite many friendly border meetings like the one above, where Israel and Jordan officers joined in an improvised shooting match.

The winter's abundant rains and frank storms, while filling new reservoirs and providing great natural storage, wrought havoc in camps on the plains, and caused the Wadi Musrara (right) and Tel Aviv's lower suburbs into an inland sea.

The Medical Faculty of the Hebrew University graduated its first class of doctors, six, of whom is seen before receiving his diploma, from Professor Schwabe. The new doctors are serving their first year in the army and outside.



← Pipes made of the Yuval Old factory were laid from new water tunnels drilled in the Northern Negev and stretched in long lines to the South.

← In the Eastern desert, one of the permanent camps in the experimental cultivation of the Negev, agricultural and the research staff of a new campus which is completion of the task of D'Gan, Kibbutzniks were employed to move mountains of earth and sand, and the latest farming equipment was used by the engineers in charge and the army hosts of relief work.

Photos on these pages are by Brunn, Schlesinger, Oppenheim, Guggenheim, Isaacman, Rokeach, Hirshbein, Mahlstock, Sani and Rubinow

↑ The Prime Minister cuts the first tyre of the Alliance Company, which together with the "General Tire" plant began production this year.

Despite Syrian sabre-rattling and sporadic shooting incidents, the vital Huleh drainage project and the deepening of the Jordan moved on to completion, and the first dams were put into operation. ↓

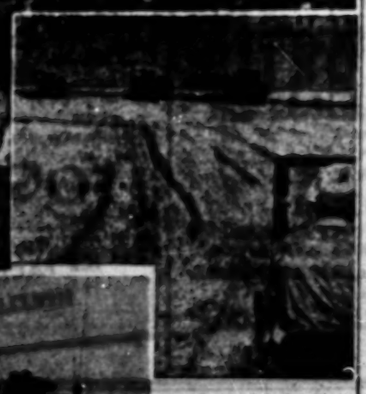
↑ The Russian rule-quota in Bulgaria, until "the slightest infraction," forced companies, arrived this year to film background scenes for a number of Biblical extravaganzas.

← The first big exhibition of the Hebrew Paper plant Salomon began with the mining of copper from open-face and underground rich.

The army, core of education for immigrants, went all out to graduate officers from long and arduous schools in all branches of the service. The cream of hand-picked officer-cadets like this platoon below are marked for future instruction at military establishments abroad. ↓

The ruling was checked by the untimely death of two Ministers who had sufficiently recovered their sickness leave to be back in time for the funeral of the first Minister of Finance, Mr. Eliezer Kaplan, (the cortege is shown, passing the Knesset at right). The Minister of Communications, Mr. David Zvi Pinkas (left) succumbed. One of Mr. Pinkas' last accomplishments was the acquisition of new Diesel locomotives, one of which is shown below.

Empty at the beginning of the year, vegetable shops are now overflowing. A bumper harvest, particularly in the Northern Negev (right) assured future supplies of foodstuffs.



← The annual manoeuvres, this brought recruits and reservists together for duty, visited, Hebrew.

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extend their best wishes to all their patrons and friends for A HAPPY AND PROSPEROUS NEW YEAR

LESERKEWITZ
TEL AVIV'S FOREMOST FUR SALON
wishes its clients and friends A HAPPY NEW YEAR
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RADIOS & ELECTRICAL SUPPLIES
The Pillars, Rehov Jaffa, Jerusalem
wishes all his clients and friends A HAPPY and PROSPEROUS NEW YEAR

Nachum Kompaniez
Kompaniez Cafe—Restaurant
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wishes all his friends and patrons
שנה טובה

TAXI KOPEL
4 Rehov Tchernichovsky, Tel Aviv. Telephone 3261
wishes all its clients and friends A HAPPY AND PROSPEROUS NEW YEAR

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FIRE FIGHTING EQUIPMENT WORKS
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WISHES ALL ITS RELATIVES, FRIENDS, CUSTOMERS AND ALL INSTITUTIONS IN THE COUNTRY
A Happy New Year

Owner's Radio Service
8 REHOV YONAH, HAIFA
EXTENDS BEST WISHES FOR A Prosperous New Year

CARMELIA COURT, & WINDSOR HOTEL, HAIFA
wishes all clients and friends
A PROSPEROUS NEW YEAR — A YEAR OF IMMIGRATION, CONSOLIDATION AND RECONSTRUCTION

A. B. BRASSARD & CO.
37 Rehov Hameginim, New Business Centre, Haifa
extend best wishes to clients, relations, friends and business relations, for
A HAPPY NEW YEAR

TO ALL MY RELATIVES, FRIENDS AND ACQUAINTANCES
שנה טובה
DR. MAX SCHACHTER and Family
Tel Aviv — London

A Year of LIGHT and JOY
TO ALL CLIENTS AND FRIENDS
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HAIFA Mt. Carmel
The leading place of entertainment
wishes all its guests and friends
A HAPPY NEW YEAR
שנה טובה

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PHOTO SUPPLY CENTRE, TEL AVIV
DISTRIBUTORS OF
Ilford Limited London Manufacturers of Films, Plates, Paper and X-RAY FILMS
ILFORD SELO
WISH ALL CUSTOMERS AND FRIENDS A HAPPY AND PROSPEROUS NEW YEAR

TO ALL OUR CUSTOMERS, FRIENDS AND SUPPLIERS
שנה טובה ומבורכת
Symphonia LTD.
22 REHOV BEN YEHUDA, TEL AVIV

'KARIR'
COOLING AND COLD STORAGE CO. LTD.
P. O. B. 1261 — Tel. 5120—Jerusalem
ICE FACTORY & COLD STORAGE
WISHES ALL CLIENTS, EMPLOYEES AND THE YISHUV
A Happy and Prosperous New Year
PEACE TO THE PEOPLE OF ISRAEL

BEST WISHES FOR A HAPPY NEW YEAR
MANAGEMENT
MEGIDDO HOTEL
HAIFA

HELENE CURTIS
Industries Ltd.
world's largest manufacturer of aids to hair beauty and cosmetics
EXTENDS ITS
NEW YEAR
GREETINGS TO ITS FRIENDS AND PATRONS HERE AND ABROAD.
MAY THE NEW YEAR WITNESS A FLOURISHING AND STABLE STATE OF ISRAEL.
F. BIELAWSKY
MANAGER

FOGUS
ICE FACTORY
HERZLIA
A SWEET AND HAPPY NEW YEAR
TO OUR CLIENTS AND FRIENDS

J. OKUN ELECTRICAL APPLIANCES SHOP
36 Rehov Hayarkon Zion, Petah Tikvah
Wishes all his clients and friends
A HAPPY NEW YEAR
A Year of prosperity, peace and upbuilding
For the New Year, we offer:
1) A wide selection of radios and radiograms, Long Playing records, local and foreign make — 1952 model. Exchange, purchase and sale. 2) Cooking stoves, hot plates, electric ovens and pressure cookers — all export quality. 3) Wide selection of chandeliers, table lamps — products of Geldenlicht & Schwaiko and others. 4) All kinds of electric kettles. 5) Electric boilers (local & foreign makes), washing machines, and washing boilers. 6) Commercial and domestic refrigerators. 7) Modern laboratory for repairs and renewal of all radios under the management of a well known expert from Germany. All quickly executed. 8) We are pleased to inform our clients that we have received up-to-date equipment for the installation of loud-speakers, special studio microphones and wireless receiving sets. Orders are accepted for parties, celebrations, meetings and sport rallies, as well as motor cars. 9) One year full guarantee on all goods. Sale, also on instalments basis. Consultation — Free.

Best Wishes
FOR A HAPPY & PROSPEROUS NEW YEAR TO ALL MY PATRONS AND FRIENDS
Abraham Dresner
ZION HOTEL
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HAMASHBIR HAMERKAZI LTD.
COOPERATIVE WHOLESALE SOCIETY LTD.
WISHES THE GOVERNMENT OF ISRAEL, THE LABOUR MOVEMENT, FELLOW WORKERS, AND ALL THE YISHUV
A Happy New Year

A New Year Anthology

To everything there is a season and a time to every purpose under the Heaven. (Ecclesiastes)

• • •

HOURS AND DAYS

So teach us to number our days that we may get us a heart of wisdom.

(The Book of Psalms).

• • •

Rabbi Moshe Leb said: "A human being who has not a single hour for his own every day is no human being."

• • •

PENITENCE

On his way to exile Cain met Adam who said to him, "What has happened concerning the judgment that was passed upon you?" Cain replied, "I repented and I am pardoned." When Adam heard that, he smote his face and cried. "Is the power of repentance as great as that? I did not know it was so."

(Midrash on Leviticus)

Repentance is greater than prayer, for Moses' prayer to enter the land was not received, but the repentance of Rahab the harlot was received.

Tanna d.b. Eliyahu.

• • •

After Yom Kippur the Berditchever called over a tailor and asked him about his agreement with God on the holy day. The Tailor said: "I declared in God: You wish me to repent of my sins, but I have committed only minor offences. I may have kept cloth left from other making a garment and may even have eaten in a gentile home, where I was working, without washing my hands. But Thou, Oh Lord, hast committed graver sins. Thou hast deprived babies of their mothers and mothers of their babes. So let us call quits. Forgive Thou me and I shall forgive Thee."

The Berditchever continued: "You let God off too lightly. You could at the same time have forced Him to pardon the whole House of Israel."

• • •

PRAYER

This is the prayer of R. Pedat:

May it be Thy will, Oh Lord my God and God of my fathers, that no hatred against any man come into our hearts, and no hatred against us come into the hearts of any man, and may none be jealous of us, and may we not be jealous of any; . and may Thy Love be our labour all the days of our lives, and may our words be as supplications before Thee.

(Jerusalem Talmud).

THE DIGNITY OF MAN

I am the child of God and my neighbour is God's child too. He rises early to his work and I rise early to mine. His labour is in the field and my labour is in the city. If you should say: "Ah! He doeth small things while you do great things," Then I say unto you: "It matters not if a man do much or little if only he devote his heart towards his Father in heaven."

(Babylonian Talmud).

• • •

They asked *Rabbi Menachem Mendel of Worki:* What constitutes a true Jew? He said: "Three things behoove us; to kneel and yet to stand, to cry out and yet keep silence, to dance and yet be motionless."

• • •

... AND CHARITY

"If thy brother be waxen poor and his hand fail with thee, then thou shalt strengthen him that he may live with thee."

(Leviticus)

• • •

He who lends is greater than he who gives alms, and he who provides the poor with capital for useful enterprise is greatest of all.

(Babylonian Talmud).

• • •

RABBI AKIBA said, He who takes even a penny from charity, when he needs it not, will not die before he requires the help of man.

(Avot d'R. Nathan)

• • •

Said the Rabbi of KOTEK: "Take care of your own soul and of another man's body, not of your own body and of another man's soul."

SWEET SINGER IN ISRAEL

By Mendele Mocher Sefarim

NOW seeing that Hershele was blessed with a light and pleasant voice, his father wanted to capitalize on this gift and use his son's voice to help obtain their livelihood. Lazer Yankel reckoned that Hershele might well be a choir boy on the Solemn Days in the Beth Hamidrash at Kelion where he himself had led the prayers year after year. After all Hershele had become Barmitzvah on the Sabbath of Consolation, at the very time when the Beale Tefilot, the prayer-leaders, begin to make themselves ready for their duty on the "Solemn Days." That was the season when they take heed of their larynxes and test their throats with snatches of song; that was the season when the nights were alive with the weeping rendition of liturgical poems, and prayers for Rosh Hashanah which were heard from afar in the streets and market places.

The nightingale, that glorious songster which delights the heart of man with its melodies, is not the sweet singer of Israel: not for us Jews, not for us, are the songs of the Spring in the sad Sefira days, the song of Love that lifts the heart with fond desire, with thoughts of sweetness and passion. Israel's longing is for the Baal Tefilah! He it is who sings the Songs of Zion. He it is who stirs up in the heart titillations of love and sweet pleasure by the prayer "Then Remembered" and by the cherished words of the Prophets.

The passion of the Jew is quiet and not flesh; a holy love which has nothing in it of the body or the illnesses of the body. He lifts up his soul and is drawn with all his longing and strength to the God of his salvation and his glory, to the strong Divine Presence in the height of Heaven.

Thus saith the Lord, the Baal Tefilah raises his voice in strength and proclaims; and all the people listen and seek the deep meaning of the words. *I remember unto thee the loving kindness of thy youth,* Ah congregation of Israel! I remember the thread of loving kindness by which you were drawn along in the days of your young strength *the love of your bridal;* the strong passion when I passed by you and saw you and beheld it was our time of love; *to go after me in the wilderness* and I spread my wings over you and you came after me to go along with me and be one with me in desert regions forgotten by the foot of man.

The sweet words captivate the soul of the Jew; he sways; he spreads out his palms to Heaven in supplication and his very bones say "I shall adore thee my master, my beloved, the friend of youth." And even before his spirit comes back to him the Baal Tefilah, pleading with his voice, proclaims aloud; *is not Ephraim a precious son unto me? Ephraim, my darling, my beloved son; is he not a child of delights? My joy, my lovely one; even when I rail at him I still remember him* the more I scold him, the more I long for him and I want to tell him more and more and more; *therefore my compassion is stirred for him* that is why my soul is all tight and my stomach muscles a hard knot of feeling. *I shall surely have mercy on him* saith the lord "Shush, hush my darling!" saith God who loves you so! Like a little child the Jew makes his lips wide, a tear steals down his cheek, he is moved and groans in a voice of lamentation "Of father, father of mercy! Oh father, my father in Heaven!"

Two Part Melody

That is why encampment upon encampment of Jews, like bees when they scent honey, gather together and stand by the walls and windows of Lazer Yankel's house when he is teaching the melody of "Unetanneh Tokef" and other hymns. Lazer Yankel emphasizes the words and expands his throat, makes his voice deep and raises it up aloft, passes from a profound to a thin small voice which Herschele answers with a wondrously attenuated treble, each of them doing his task with all his might, and perspiring. Strange sounds emanate from their mouths with a noise of a great tumult. At times their voices issue alternately, at times they intone together and both as one rise crescendo crescendissimo. Lazer Yankel brings his voice down and pleads—like a little boy, and suddenly — he roars with a strange moaning lifting up his face like one awaiting a reply. And then Herschele opens up his mouth and answers him with a musical trumpeting. Their throats are busy, sounding and fiing and singing and him-bam-boming with a him-bam-bom while the Jews outside listen and find delight.

Thus sings the Kabbalian nightingale, giving forth his melody at night time; then for the three days before Selichot, he is silent and prepares himself for his journey — at the same time as the swallow, the skylark and other migratory birds. They wander off afar in the warm regions and the cities by the sea and he and Herschele — to Kelion — to the house of prayer there!

Silent and quiet are the Selichot days in Kabziel. Like the stillness which now reigns in the thickness of the forest. Lazer Yankel has gone from his place. With him have gone many of the inhabitants of his city. A great wagon, laden with all kinds of living cargo, men and women and young women without number, has left Kabziel at time and time before and gone forth to Kelion — to seek there the stuff of life.

(Translation by ASP.)

Glossary, Kabziel — Poortown, Kelion — Footlose.

Fifth Festival Issue

THIS month, 30,000 Israel philatelists added a set of four new stamps to their growing collections. The new series, designed by O. Wallish, marks a considerable progress in Israel stamp production, as formerly no stamp was printed in more than two colours. This time 10 different colours were used for the printing of all four denominations. The theme of the set is a symbolical illustration of the Song of Solomon. Collectors who bought the complete new set soon found that the initials of the four biblical verses, quoted on the stamps, give the new Hebrew year— תשרי"ב (5713).

The artist's choice of plants, is controversial, particularly his "Rose of Sharon" (Song of Solomon 2, 1). As far as we know, the Hebrew shoshana is a lily rather than a rose. The particular flower on that stamp is the Lilium Candidum, (Madonna Lily). M.H.

Acting President's New Year Message

The following New Year message has been sent to the citizens of Israel and to the Jewish people by the Acting President, Mr. Yosef Sprinzak:

Together with the President of the State of Israel, I extend New Year greetings to all the citizens of Israel and to Jewry throughout the world.

Another year of creative activity and upbuilding, of effort and sacrifice is now drawing to its close. As I look back on our achievements during the past year, I feel confid-

ent in our progress in which all our citizens are full partners. We have again this year made further advances towards the consolidation of our democratic state, the discovery and development of its latent resources and the rooting in the homeland of masses of immigrants. The walls grow apace of that house we are building for people who for generations have not known the meaning of either home or security. I urge that in the coming year we shall be privileged to see the further development of that mission of activation and revival which history has assigned to our generation.

It is Israel's greatest wish to see world peace strengthened. This is its desire both as a loyal member of the family of nations and as a people on whom has been placed the task of restoring the wastes of its country. We pray especially for peace in the region where we live and are suffering. The political changes now taking place in the neighbouring countries do not detract from our confidence that the pact of brotherhood between us will one day come about. Today, as in the past, our hand is still extended in peace with our neighbours. May they realize that only mutual understanding and cooperation can bring about permanent security, progress and prosperity in the countries of the entire Middle East.

On this Rosh Hashana Eve, our blessings go forth to all those who serve in the Israel Defence Forces, keeping keen watch on the defence of the homeland; to all the pioneers of settlement and national economic construction, in agriculture and industry, old settlers and new comers; to all who labour diligently for the people's education and the fostering of its reborn culture; to all who dedicate the toil of their hands and the working of their minds to the well-being of the State and in the task of welding the dispersed in the free and creative nation.

From Zion we send greetings to our Jewish brethren wherever they may be. May they derive comfort and encouragement from the existence of the State of Israel. May the hands of all those who help the upbuilding of the State from afar and of those who desire to become part of it, be strengthened.

May 5713 be a year of blessing and of strength.

The Management of the
KING DAVID HOTEL
JERUSALEM
wishes all its patrons and friends
A VERY HAPPY AND PROSPEROUS NEW YEAR

The Years Go—
The Years Come
But Insurance
Lasts For Ever—
A HAPPY NEW YEAR
to all our clients and
to all "Bet Israel".
HASSNEH
THE LARGEST INSURANCE COMPANY IN ISRAEL

לשנה טובה
TO ALL OUR CLIENTS
Migdal Insurance Co. Ltd.
Tel Aviv — Jerusalem — Haifa — London

"LODZIA"
TEXTILE COMPANY Ltd.
Holon ◆ Tel Aviv
wishes all its customers
A HAPPY AND PROSPEROUS NEW YEAR

EUGEN WILBUSHEWICH, M. Eng.
ENGINEERING—CONSTRUCTION—INDUSTRY
HAIFA WIRE WORKS
WIRE & STAMP ARTICLES
NAILS, STAPLES, WASHERS ETC.
HAIFA GENERAL ICE FACTORY & COLD STORAGE LTD.
RAPID-ICE FREEZING LTD.
WISH ALL THEIR FRIENDS
A Happy and Prosperous NEW YEAR

TO ALL MY FRIENDS AND CLIENTS
A HAPPY AND PROSPEROUS NEW YEAR
HELLA STEIN, CHIROPODY
Dipl. Pedicure
123 Rehov Dizengoff, Tel Aviv (entrance through the yard) 123

MIFALEY
HAOVED HAZIONI LTD
THE FINANCE INSTITUTION OF "HAOVED HAZIONI" MOVEMENT
AND ALL ITS SETTLEMENT, EDUCATIONAL INSTITUTIONS AND PRODUCTIVE ENTERPRISES
Wish all Israel A Happy New Year

THE MAYOR OF HAIFA,
his deputies and the members of the Municipal Council
with
The Premier and his Ministers,
The President of the State,
Members of the Second Knesset,
The citizens of Greater Haifa
and the entire House of Israel
A PRODUCTIVE AND FLOURISHING NEW YEAR
A YEAR OF PEACE and BLESSING

WIZO
THE WOMEN'S INTERNATIONAL ZIONIST ORGANIZATION and its Federation in Israel
wishes
A HAPPY NEW YEAR
to all its members and friends in Israel and abroad.
MAY THIS BE A YEAR OF CONSOLIDATION AND CONSTRUCTIVE ACHIEVEMENT.

SHANA TOVA
BANK LEUMI LE-ISRAEL B. M.

חברת החשמל לארץ ישראל בע"מ
מברכת את ישראל בברכת שנה טובה

A happy and prosperous NEW YEAR
A year of absorption of immigrants.
Strengthening of our Homeland. Upbuilding of our Economy and Agriculture.
HALVAAH VEHISSAHON
Haifa Coop. Soc. Ltd.
Haifa, Erev Rosh Hashana

BANKERS & TRADERS CO. LTD.
PRINCIPAL REPRESENTATIVES:
THE INTERNATIONAL CO. (Insurance) 1950 LTD.
extend their sincere greetings to all their policy holders and friends for
A HAPPY AND PROSPEROUS NEW YEAR

Hoffmann's Bank Ltd
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COMPLETE BANKING SERVICE

KUPAT AM BANK LTD.
TEL AVIV · JERUSALEM · HAIFA
WISHES ITS CLIENTS AND FRIENDS A HAPPY & PROSPEROUS NEW YEAR

שנה טובה ומבורכת
ELLERN'S BANK LTD.
TEL AVIV JERUSALEM HAIFA

A HAPPY AND PROSPEROUS NEW YEAR
I.L. FEUCHTWANGER BANK Ltd.

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BANKERS
TEL AVIV
JERUSALEM
HAIFA
wish their clients and friends
A Happy and Prosperous New Year

BIZUR LTD.
wishes the House of Israel
A HAPPY NEW YEAR
A year of the ingathering of the exiles and of the firm entrenchment of the State.

THE PRUDENTIAL
ASSURANCE Co. Ltd.
WISH ALL THEIR CLIENTS and FRIENDS
A HAPPY AND PROSPEROUS NEW YEAR

David Ben Gurion: JEWISH CODE OF

THE Defence Service Law is designed to give the Army the two basic characteristics our security requires: military capacity and the capacity to pioneer. The first year is devoted principally to pioneer education within the military framework: after a preliminary military training of several weeks — from six weeks to three months — the 18-year olds and over, native-born and immigrant, men and women, will be sent for agricultural instruction. This instruction is accompanied by intensive cultural activity, designed to inculcate a knowledge of Hebrew in that youth which never went to school or was taken away from it because of distress and penury, and to foster in it a bent for partnership in labour, mutual aid, responsibility, order and discipline, familiarity with the Land, a life of nature, and combatant and creative service.

The agricultural training has two objects — military and colonizing. The view of military experts is that an effective Army cannot be built up in this country of immigration, unless the youth, and the immigrant youth in particular, above all else receive an agricultural education which will enmesh them in the life of the homeland, accustom them to physical labour, and give them a knowledge of the language, of cultural ways, order and discipline before they enter the Regular Army. Instruction in agriculture will enable the establishment of frontier settlements, which must serve as the first wall of defence for the State, a wall not of stones, but of flesh and blood. The State cannot order its citizens to go forth and settle on the land, and on the frontiers of all places. No man becomes a pioneer by order. The whole of our education in school and outside it, in our literature and in the press, must be directed to the end that a pioneer generation shall arise which will regard it as its sacred duty to revive the desert, to master the elements of nature on land, at sea and in the air, and to create in the homeland an economy, a society and a culture to be a lodestar to the exiled children of Israel, and a model and example to all the world.

THE PHENOMENON OF HALUTZIUT

Over the past three generations there has come about in the Land the unique phenomenon we call *Halutziut*, pioneering, the instrument of every success won in the Land, not least our military successes, from the founding of Petah Tikva to the establishment of the State. Pioneering is not the exclusive property of the elite and eminent; it is inherent in the soul of every man, where are hidden spiritual powers, traits and treasures, only few of which find expression. The pressure of historical needs, and guided educational activity which discovers the way to the heart of man and the secrets of his soul, can stir these silent springs to life and start their flow, so that every man may show himself hero and pioneer with the best. Every able military officer knows this secret, and so can transform an Army of ordinary mortals into an Army of heroes. These pioneer springs were hidden in the Jewish youth of the little towns of Lithuania, Poland, Galicia, Rumania and America. The immigration of today is mainly from the East, the countries of Islam, of Asia and of Africa, where of late Jews have had no means or opportunity to draw further upon the treasures of Jewish and human culture, even to the extent to which the Jew in Europe can. But there is no reason to infer that the Jews of North Africa, or Turkey, Egypt, Persia or Aden are different in character and basic quality from the Jews of Lithuania, Galicia or America. They, too, have a rich potential of pioneer ability, courage and creativeness. If we invest in them only a fraction of the efforts we devoted to the Jewish youth of Europe, we will get results as bounteous.

What happened in this Land of recent years has amazed the world, but the miracle did not occur suddenly on the day the State was founded, nor was it conceived with the Second Immigration or with Petah Tikva. It was one link in a long chain of valour stretching back thousands of years. It was manifest in the martyred community of Worms, the sainted disciples of Rabbi Akiba, the warriors of Massada. Without this prodigious virtue, our people would never have survived. It has not lessened nor will it lessen now, when the mystic glories have come to pass for which the people have looked and longed for generation upon generation. Tremendous forces are stored up in our people, ready to burst forth at the touch of a loving hand. The spring of our courage will never be choked, nor will our youth ever fail us.

Agricultural instruction in the Army is unique. There is nothing like it in any other Army; but for us it is a categorical imperative of our security and existence. The frontier villages will not be cantonments of soldiers, but farm settlements like any other, in which a man will live his own life, raise his family and bring up sons. We need men and women pioneers in equal measure. The inhabitants of these settlements, likely to be among the first attacked in any invasion by regular troops or bands of irregulars, must know how to carry and how to use firearms. That is why preliminary military training will precede the agricultural.

We must train a soldier who will be able to act equally well in formations and in small groups. A soldier should not, and must not, be just a passive cog, lacking all capacity for independent action, within the vast military machine. In our first war, guerilla activity played an important part. Our young men, who came from the Haganah mostly, had a special aptitude for it. In any future war, should one break out, we shall have to face it again. The personal initiative of every soldier, his adaptability to each place, plainland or valley, open tract or closed, field or street, at any hour of day or night, in heat and in cold, in foul weather or fair; knowledge of the Land and its surroundings, the capacity for swift reaction to unforeseen difficulty or obstacle, and physical and spiritual self-sufficiency — these personal qualities are a necessary condition of our military success. Small groups, at times single individuals, will operate. Every soldier must be so trained that he can take command of himself in any instant of need.

But education and personal training are not enough. The effectiveness of the modern Army rests primarily on the power of collective, coordinated action by large military units, in battalions, brigades and divisions; and not only on the ground troops, but also on combined operations of land, air and sea forces.

The basis of military education must be both personal initiative and collective discipline and action. Lacking discipline, the Army will degenerate into an armed rabble, dangerous not only to the external security of the State, but also to its domestic existence. Jewish individualism does not easily accept the yoke of discipline, inside the Army or outside it, and it is for us to remedy this shortcoming. Discipline does not mean denial of personal freedom. It has its origin in reciprocal responsibility, in a common destiny and in loyal devotion to the common cause, the State and the nation.

HERITAGE OF HAGANA, PALMACH

Haganah, Palmach and the Jewish units in the British Army gave the Defence Army of Israel a cadres of trustworthy, daring, and experienced commanders. Whatever is demanded of an ideal Army Commander in the most advanced of countries is also demanded of a commander in the Defence Army of Israel. And something else — he must be a man of model character and educative example. It is not enough for him to have technical and professional skill, administrative and fighting ability, loyalty and devotion, physical and moral courage. The human material of which our Army is being made, the special historical conditions in which we are placed, make it essential that a commander in the Defence Army of Israel be endowed with a great spirit, and that in his life, his bearing and his behaviour he serve as a living example to his men. He is charged with a high, a twofold, responsibility: for the security of the State and for the lives of his men and their honour. A true commander commands not so much by orders and instructions as by the example of his life and his personal make-up, embodying moral values and an ideal for which it is worth living and dying. He must win the affection of his men and their confidence. No Army can exist without orders or discipline, any more than a man may live without his daily bread, but the courage an Army needs, the readiness to hazard all, devotion without end, for life or death — these have their source in man's spirit. Only a commander fitted by his very being, and fitted by a moral character which inspires trust, respect and esteem, to arouse within each of his men the hidden springs of courage and devotion — only such a one will succeed. Our War of Liberation and the stand of our defenders even before we had a State, have proved that we have this precious stuff in us, of which exemplary soldiers and commanders are made.

The education and training of real commanders are never actually at an end; they go on studying and qualifying all their lives. This further education will be given in part in military academies of all stages and levels which we shall have to set up in the State, and in part by sending a number of the most capable officers to qualify in higher institutions and special courses abroad.

The years of compulsory service will not be enough for all the needs of Army and security. Besides those liable for service by law, we must have volunteers from among the better of the commissioned and other ranks to continue serving in the Army, from three to five years and even longer. The security of the State calls for the finest and truest of our young men, who surpass their fellows in moral and intellectual fibre, to volunteer for permanent service and to see in that service a sublime pioneer mission. The nation and Government must view their service in that light as well.

The aim of military education in Israel is to equip the whole nation to become a fighting nation in the hour of need; to give the Israel-born and immigrant youth a pioneer and military training; to keep constantly mobilized a striking force sufficient to ward off sudden attacks and to hold its ground until the Reserves are called out; and, in the crucible of the Army, to make the pattern of a nation, compact, uniform and peace-loving, confident in its strength and taking the place proper to it in the society of nations.

CHANGE IN JEWISH VALUES

Defence and settlement have been dovetailed ever since the new Yishuv began seventy years ago.

For forty years the Kvutzah enterprise was the focal point of Jewish resurgence, in the Land and in the Diaspora. Upon it centred the historic yearnings for redemption which the Jewish people kept in its heart. It showed the way to the homeland to thousands, to myriads of our generation, and taught them labour, agriculture and Hebrew learning, the development of creative personality and the enhancement of woman's status; it taught them a life of freedom, equality and independence. As the educational element of the people, it shed its light afar upon all the scattered communities of the Diaspora, lit up the faces of the youth in town and city, enriched and impregnated them with new values of life, and in many lands — Russia, the United States, Lithuania, Poland, Germany, Galicia, Rumania, England, South Africa, Tunis, South America — established a new, daring and productive generation of pioneers. It transformed the face of Zionism and blazed new and safe trails to the building of the homeland and the shaping of the nation. It changed the landscape of the Land, physical and spiritual. Let us say outright with pride, with emphasis and utter faith — it has already served and it will serve again as the herald of a new life, not for the Jewish people only, but for all mankind.

I do not know whether the first founders of the Kvutza foresaw all that their modest and simple undertaking on the banks of the Jordan was destined to bring about in Jewish and universal values. They probably did not give it a thought. They did what their life's aim demanded: to attach themselves lovingly to the soil of the homeland, to live a life of honest work, honest with themselves and with their comrades. They did not enquire much into the great significance beneath the seemingly simple and natural thing they did. Only now, forty years after, we see more clearly how great was the blessing hidden in that seed planted deep in their souls and in the soil of the homeland; and perhaps, even now, we see only a tiny fraction of its ultimate yield.

The people in the Diaspora was sustained by the power of vision and faith, but it was not redeemed, nor could it be, by that alone. It was only when the power was united with pioneer will, the will to accomplishment, motivating the faculties of man and his capacity to make his ambitions and his longings come true, that the highway to redemption was opened at last. That spark of will shot up from time to time, flamed and grew dim; only in the last seventy years did it become steadily stronger, and glow into an abiding, magnificent incandescence. And, behold! the commencement of the vision had come.

By the grace of these two spiritual forces, faith in the vision and pioneer will, we established the Kvutza system and we built the State; for they pulsed within the creators of the Kvutza and the builders of labour settlement. It is not likely that the people of the Kvutza at the outset had any general theory

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Settlements founded or aided by PICA now number 47, served now about 500,000 dunams and inhabited by a population of approximately 19,500 persons. The following is a list of these settlements (the dates given in brackets are the dates of foundation or first assistance given).

HAIFA DISTRICT: 1. Zikhron Ya'akov (1882); 2. Bat Shlomo (1889); 3. Hadera (1890); 4. Ashlat (1949); 5. Givat Ada (1951); 6. Binyamina (1952); 7. Pardes Hanna (1929); 8. Tel Tavel (1932); 9. Schefayim Ya'akov (1932); 10. Givat Hayyal (1934); 11. Me'ir'on Tavel (1938); 12. Kfar Gil'adon (1946); 13. Nahlat Jehudith (1947); 14. Ma'agan Michael (1949); 15. Bat Hefer (1950); 16. Caesarea (1950); 17. Baka (1952).

LOWER GALILEE: 18. Kfar Tabor (1901); 19. Yavneel (1901); 20 Sejera (1907); 21. Menahemiya (1907); 22. Bet Gan (1904); 23. Kinneret (1909); 24. Migdal (1910); 25. Ashdot Ya'akov (1935); 26. Mishmar Hashelosha (1937); 27. Gesher Haziv (1939); 28. Shaalvim (1950); 29. Hanaton (1950); 30. Bet Keshet (1946); 31. Alonei (1946); 32. Geva'ot (1947).

UPPER GALILEE: 33. Rosh Pina (1882); 34. Yesud Hama'ala (1883); 35. Metulla (1896); 36. Mahanayim (1896); 37. Kfar Gil'adi-Tel Hai (1916); 38. Ayelet Hashahar (1918); 39. Sdeh Eliezer (1951).

JUDEA: 40. Petah Tikva (1878); 41. Rishon-le-Zion (1882); 42. Nes Ziona (1883); 43. Mazkeret Batya (1883); 44. Gedera (1884); 45. Rehovot (1890); 46. Kfar Saba (1903); 47. Be'er Ya'akov (1907).

LIFE IN ISRAEL ARMY

concerning the solution of social problems and the difficulties of settling an exiled nation upon a desert land. But their hearts throbbed with a vision and resolve for an honest life of work, of brotherhood and freedom. They believed in the simple yet profound truth that man is not man's enemy, but his partner and helper, and that the life of society must be built, not upon rivalry and exploitation, but upon mutual aid and cooperation.

* * *

The commandment to act is of the essence of Judaism. The law of Israel was not founded upon abstract principles with no binding force, or on faith that is only in the heart — but upon a code of ordinances, of what to do and from what to refrain, by which man should live.

The great, sublimated love to which Christianity was hidden did not pledge it to deeds, and so became illusory. Judaism is based on precepts: upon a duty to do things. The creators of the Kvutza, like the builders of the State, were sustained by the Jewish vision and the positive commandments which are part of it. The law of action is the law of Halutziut.

Now that the State has been set up and we have in our hands an instrument so mighty in performance, capable of so much, many hold that we no longer need the pioneer exertions devoted to the Kvutza, and Moshav, the two main forms of pioneer labour colonisation. From now on, they argue, everything will be done by the State. Its staff, its statutes and budget, its instructions and authority. Indeed, neither the Zionist Organisation nor the Labour Federation can compare with the Kvutza, great though they are, and though they have given us almost everything achieved in the Land during the past fifty years, apart from what private enterprise and private capital have contributed, itself no mean total. In capacity and possibilities the State outstrips all the public bodies we have had to this day. What the State has done in a short space of time the Hovevei Zion, the Jewish National Fund, Baron Rothschild, the Palestine Jewish Colonization Association and private capital all together, could not accomplish in seventy years. The Defence Army of Israel redeemed in a brief campaign tenfold, and more than tenfold, the area redeemed in the three preceding generations. In Immigration, too, the State did more in a year than we had done previously in ten or fifteen.

VISION OF THE PEOPLE

But no mistake is more harmful or risky than to imagine that, with the founding of the State, the hour of pioneering has passed. It is just the reverse. Only in a State are there substantial reward and prospect for pioneer enterprise. There are things which will be done by the power of the State and by that power alone — the opening wide of the gates of the Land to every Jew who wishes to return, the giving of basic education to every boy and girl in Israel, health services and the like. But immigration, education and absorption will not be carried out either, without a pioneer impulse and without pioneer ways of life.

Where there is no vision the people perish — and it is just because of the greatness of the everyday purpose, and the heaviness of the load, that it is our duty to kindle the flame of the vision and imbue our every act with its spirit. Only by holding the vision close will we chart our course through the mounting billows of this strife-ridden age. The Kvutza was not only a course, it was a vision too. And the vision will come to pass if there comes to pass also a partnership, full, faithful and enduring, between the State and its pioneers. For only by the power of the State is it possible to transform the vision of the Kvutza into an all-embracing and dominant reality, and only by the revelation and exuberance of the pioneer potential of the youth, volunteering loyally for all the duties and purposes of the State, will Israel fulfil its historic mission and bring true the vision of the last days.

The work of the State will not be directed only by economic and political considerations. We cannot be true to ourselves unless we take heed of the great moral legacy bequeathed to us by our Prophets and sages and teachers of old. In the great labour venture which is in progress in Israel and, first and foremost, in labour settlements, there is embodied the vision of the brotherhood of man, social justice and the freedom of creative humanity. It is for the State to foster these values. Not at the expense of the building up of the Land and absorption of immigration — there is no such dilemma. These values do not diminish the possibilities of upbuilding and absorption, but the opposite. So the State will encourage them, because they help to build our economy and absorb immigrants, and also for their own sakes, as an end in themselves. For truly they are values of ethical prophecy, they are the way and the vision, and they will mould a nation worthy of its glorious tradition and of its yearning for deliverance to come.

Great things have been done so far, both in quantity and in quality, in the sphere of settlement. That has been proved true which many of our best brethren scouted, namely, that the Jew is capable of becoming a splendid cultivator of the soil and still a man of culture. It has been proved that he knows how to blend agriculture with industry, manual with spiritual labour, and, worker though he be, how to fight as well.

We stand, however, only on the brink of our colonisation. More than half the expanse of the State in the south is entirely barren yet, and in that barren area perhaps lie buried the richest natural treasures to be found in the Land. One such treasure has been discovered, and we had begun to exploit it in part — the treasure of the Dead Sea. But there are many others hidden and blanketed by the sands, and we must unearth and work them. The Negev enterprise, possibly the greatest and most difficult of all, demands a driving power and a bold initiative, a majestic pioneer resolve, the like of which no other enterprise ever required.

And the sea calls to us; there is a marine agriculture too, for the sea is one of the richest sources of food and raw material.

Against the vistas opening out to us in the newly-founded State, we need a colonisation that will embrace agriculture and industry, fishery and shipping, communications by land and communications by air, and civilians and soldiers, that will flourish on toil and sweat as well as on scientific attainments and cultural values. All this will not be beyond our grasp, if youth will but be bold and effective and improve upon the exploits of its forerunners, if it will not shrink from the valiant pioneering which we have dared so far, but march on, with heart courageous, to make the vision real.

*

We are still in the initial phase of this difficult but fascinating task. Our first step was the land. Landless for centuries, wrenched from the bosom of nature, we have, with our return to the homeland, become attached again to every sod, and our mountain have turned into farmers and builders of homesteads.

The second step has been in words the pen. Thirteen years ago the Arab "Fuehrer" tried to exterminate the Jewish population, by arson, fire and famine, Jaffa Port, whereby no Jewish caravan or labourer had been allowed to set food, although it lived entirely on Jewish passengers and freight, was paralysed by the Mufti with instruction to starve the Yishuv and stifle immigration. But the plot not only failed. It became a stimulus to quickening initiative and bravery in a Yishuv which knows not fright nor capitulation. The foundation of a Jewish port was laid overnight, and there sprang into being our seamen, fishermen and lowermen, sailors and shipowners, to spread the empire of Jewish creativeness and labour over the Seven Seas.

The maritime adventure of the pioneers of Israel is still at its beginning, and many deeds are yet to be wrought by our masters of the sea.

Man's dominion over land and sea is of great antiquity, as old as civilisation itself. A nation expelled from its homeland for two thousand years, we had been cut off from these two main sources of a nation's life. Our pioneer efforts to strike roots anew in the earth and to make our way across the waters presaged for sovereign independence. Without the Jewish villages we built in seventy years, there would have been no State of Israel, and without Jewish seamen, the ports of the Land would not have stayed in our hands. Our future and fulfilment depend upon how far and how fast we settle the barren lands, and with what extent of manpower, science and technology we go down to our seas in the west and south.

PIONEERS OF THE AIR

The air was conquered by men only in our own generation. The first experiments of our own pioneers, at once fearless and unassuming, of Dov Hoz, Ben-Yaakov and their companions, were frustrated and impeded by an alien Government. The illegal Haganah built ordnance factories and arsenals in secret places, but were cannot fly aircraft in the underground, and our conquest of the air was not possible without independence.

And here we were penned in a vicious circle: our enemies, besetting our country on every side, marshalled all their might to destroy the State before it was born, and, on the very day of the Proclamation of Independence, the Arab Armies invaded our Land and enemy bombers appeared in the skies over Tel Aviv. The "primus" monoplanes acquired in the days of the Mandate did wonders during the disorders before war broke out. They supplied food to besieged settlements — the Etzion bloc, Yehiam and the Negev; they flew the wounded out of isolated places and bombed guerillas. But they could not stand up to the enemy's fighter-planes, and many will remember the grave, uneasy question on all lips: Where are our planes? For weeks enemy planes raided our skies, dealt wantonly with our settlements and struck at women and children; but it was not long before the Israel Air Force entered the lists and at once demonstrated its superiority, technical and professional, even when it was numerically weaker. Our ascendancy grew, and in the final battle in the south and the Negev the Israel Air Force played a decisive part: at the outset of the operations it destroyed the enemy's air base and ruled the Negev skies.

The Second World War and our own War have shown that it is impossible to break the enemy's will and fighting power by bombing alone, even if it be carried out by strong forces over a prolonged period, as happened in the bombing of England first and afterwards of Germany. It was, however, made equally clear that without superior air power there is no possibility of winning. We would not have driven out the Egyptian invader nor freed the south and the Negev if our Air Force had not got the upper hand. That the State of Israel exists today and its bounds reach from Dan to Elath, is due in no small measure to the Air Force. We would not, before the proclamation of the State, have kept in our hands many points north, east or south, had it not been for the "primuses," nor have come as far as we did without an Air Force organised, and in the main equipped, in the actual stress of war.

MAHAL SYMBOL OF UNITY

There is another central fact to mark: the pioneers of the Air Force and its personnel in the first stage were the native-born, and the part of Eretz-Israel pilots in operations and victories, and no less in casualties, was considerable. But we could not have built up the Air Force, nor maintained it, without overseas volunteers, men of skill and experience, who gained their knowledge in the Second World War in the Allied Forces.

Volunteers from 50 countries served in the formations of the Defence Army of Israel; never before had Israel's unity been displayed so vividly and so brilliantly, and never, it seems to me, was there a Jewish organism embodying so complete an In-gathering of the Exiles. The overseas volunteers did their duty loyally and with success in all formations, although many did not know the language and were not Zionists. But nowhere did they play such an important, responsible and successful role as in the Israel Air Force, which demanded more experience, professional skill and specialization than any other branch of our Army; and among the young Jews of South Africa, Great Britain, America, Canada and other countries there were found specialists and men of experience, who offered their lives in Israel's War of Liberation in its Land.

Conquest of the air is not, however, merely a matter of security. A sound economy, a high standard of living, a rich culture, and spiritual, political and economic independence are not to be got without mastery in the air any more than without mastery of the earth and the sea.

Aspiring to peace, freedom and justice as we do, we condemn all domination, save that over the elements; and, for its sake, we must develop the more intensively in our youth and people the spiritual valour, the bodily health, the quality of action, the search for truth, and the spiritual and moral virtues of pioneers and men of high enterprise. Only by these can a nation rise to grandeur.

Excerpt from the introduction by the Prime Minister and Minister for Defence to the Israel Government Year Book, 5712, entitled "The Call of Spirit in Israel."

Mr. Ben Gurion (in the uniform of a private) with Rav Aluf Yigael Yadin.

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